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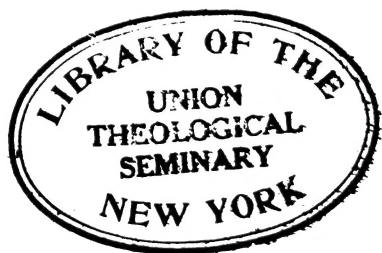
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Life of Mother Pauline von Mallinckrodt

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**THE LIFE OF MOTHER
PAULINE VON MALLINCKRODT**







PAULINE VON MALLINCKRODT

THE LIFE OF MOTHER PAULINE VON MALLINCKRODT

FOUNDRESS

OF THE SISTERS OF CHRISTIAN CHARITY
DAUGHTERS OF THE BLESSED VIRGIN MARY
OF THE IMMACULATE CONCEPTION

WITH AN INTRODUCTION BY
THE MOST REV. GEORGE W. MUNDELEIN, D.D.
ARCHBISHOP OF CHICAGO



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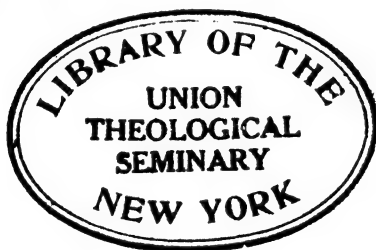
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ARTHUR J. SCANLAN, S.T.D.,
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✠JOHN CARDINAL FARLEY,
Archbishop of New York.

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TO MARY

**THE IMMACULATE VIRGIN
OUR MOTHER AND PATRONESS
OUR LIFE, OUR SWEETNESS, AND OUR HOPE
THIS BOOK IS DEDICATED**

W. E. Schulte 8/22/30 .80 (XIX.1)

FOREWORD

IN pondering over the lives of the saints, one might ask: "Why have the saints and all those who have aspired to walk in their footsteps been so zealous in following Our Lord's counsel, 'Take heed that you do not your righteousness before men, that ye may be seen by them,' and so timid in following the other, 'Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven,' and how is the faithful observance of both counsels possible?"

The Doctors of the Church remove the apparent contradiction thus: When the Lord *forbids* His faithful followers to do their righteousness before men, He immediately adds, "that ye may be seen by them," thus warning them not to seek human praise and glory; and when, on the other hand, He tells them to *let their light shine* before men, He forthwith mentions as the only permissible aim and end, "that they may glorify the

Father," and be drawn toward God, the source of all goodness and greatness.

It would appear, then, that it is not only commendable, but a duty to do our good works before men. While the saints feared publicity, lest the serpent of pride and vainglory be attracted by their light, it was their intense desire to glorify the Father by all their works, leaving it to Him to make their pilgrimage through this life glorious and admired by the world, or obscure and hidden from public gaze. But after this pilgrimage is over, after death has set the seal of perfection on their virtues and removed them forever from all danger of vainglory, the glorification of the Father in heaven demands that their memory be not forgotten, but that their virtues should become known to all men. It is thus that the passing away of God's holy servants becomes more precious even in His sight than their lives have been.

Pauline von Mallinckrodt was one of those chosen souls whose life was radiant with the light of good works. Like the saints, whose example she imitated so successfully, she wished that her good deeds be told to no one; but Providence had destined her for one great

work which could not be hidden—the foundation of a religious community, one of those institutions which have ever been the pride and glory of the true Church. She yielded herself to the will of God, and followed, step by step, the path which it pointed out to her, and herein lies her true greatness, for the merit of the great men and women of the Church does not consist so much in the genius displayed in their life-work as in the scrupulous fidelity with which they followed the vocation planned for them by Almighty God.

In preparing this character sketch we do not profess to write the life of a saint, for, until the Church enrolls her children in the register of the Church triumphant, the name “saint” may not be officially applied; yet private opinion, often so severe and exacting, has been content with no other assertion than—“*She was a saint!*” Not only those who had the privilege of being united to her by the sacred ties of religion, but all those who knew her more intimately either in the charm of her youth or in her declining years—men and women of all classes in life—have spoken of her with reverence and enthusiasm. In 1880 the pious and saintly Don Hipolito Salas,

bishop of Concepcion, said of her: "*Es una gran Señora, y una Santa*"—"She is a great woman, and—a saint." This expression was often heard from the lips of those who came in contact with her, and even a non-Catholic burgomaster, after an interview with her, thus expressed himself: "I do not believe in saints, but *if there be such, then this lady is a saint.*"

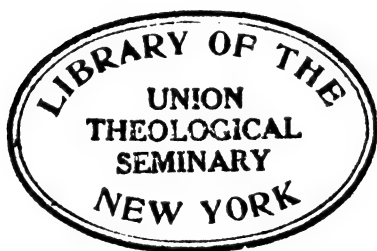
For years there has been a demand for an English biography of this noble woman, whose life and work bear a supernatural impress. While the direct quotations are necessarily translated from the original in German, the work as a whole lays no claim to the prefix, "A translation," for it has been compiled and edited without adherence to any existing work on the subject. All the sources from which the matter has been drawn are authentic. The "Memoir" frequently quoted is a modest little autobiography written by her—at the Sisters' request—in connection with the history of the foundation of the community.

May these pages serve the purpose for which they were written—that the good works and the heroic virtues of Pauline von Mal-

linckrodt may become known to men, to the greater honor and glory of the Father in heaven.

"MARIA IMMACULATA,"
GROSS POINT, WILMETTE, ILLINOIS.

FEAST OF THE PURIFICATION OF THE BLESSED VIRGIN MARY,
FEBRUARY 2, 1917.



INTRODUCTION

THE Sisters of Christian Charity could hardly have done themselves a greater honor, nor have bestowed upon the reading public a greater favor than they have done by publishing the life of their saintly foundress as the first-fruits of their new convent, "Maria Immaculata." For this book is at once their public re-consecration to the spirit that gave them being, and the introduction to a new circle of friends of a striking personality which deserves to be widely known, and is sure to exercise the most wholesome influence.

We can readily see that the life-story of Pauline von Mallinckrodt, which is here narrated with such charming simplicity and such loving devotion, should fan into white heat the religious spirit and the enlightened zeal of her daughters. For the splendor of great natural gifts, the power of supernatural impulses, the unerring guidance of Divine Providence, are so focused in her life as to touch every religious heart as a light and an inspiration from Above. Happily for our age and country, her

piety is not of a stern and forbidding character, but rather an attractive blending of a sensible, practical attention to workaday affairs with a deep and restful insight into the meaning of the interior life. An exponent and advocate of a sound business administration as well as of a sane and cheerful view of life, she had nevertheless a seraphic love of Christ's image in her fellow-man, and a mystic's penchant for the delights of prayer. Happy is the convent whose inmates meditate on, and imitate, such a life.

But let me not create the impression that the reading of this life will be beneficial to Religious alone. For there are such interesting sidelights on the affairs of Church and State, of school and fireside, as to fascinate and instruct the general reader. It goes without saying that the people of German extraction will be delighted to find enshrined here the names of those who by the splendor of their services to Church and State lit up a dark and sorrowful period of their fatherland's history. But it is equally certain that Catholics of every land will read this story with intense interest. Not only does it bring home to them that "God's flowers bloom in every clime," but it emphasizes again those fundamental truths of

human life concerning the priceless value of healthy surroundings, of clean social life, of the inspiring influence of a noble teacher. Few will read this book without taking to heart the lesson of social service so beautifully exemplified in the life of this gifted woman: that true love is the mainspring of true and lasting beneficence.

But, perhaps, the greatest good of this book will be wrought in the hearts of the young. To them it will be like a seed wafted by the spirit that blows where it will. To some, indeed, it will be no more than the medium and the incentive of a noble thought or a charitable impulse, though even this is a signal grace; to others, however, it will be the germ of a new life. For, as they recognize in the events of this admirable career the divine call to the higher life on the one hand, and the trustful, willing response on the other, they will understand more clearly the movements of their own hearts. They will find that their own vague longings for peace, their unrest amid the enjoyments of the world, are so many invitations to "ascend higher," to come closer to Him in whom alone is peace, rest, and joy; and perhaps before many months are past, they will come to "Maria Immaculata," to be

the disciples and followers of a woman who gave glory to God by her supreme devotion to Christian charity.

+ George William Mundelein
Archbishop of Chicago.

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PART I
PAULINE'S LIFE IN THE WORLD

CHAPTER I

PAULINE'S CHILDHOOD AND YOUTH—DEATH OF HER MOTHER

(1817-1834)

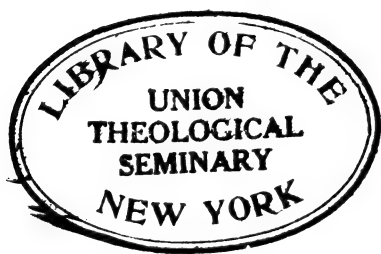
PAULINE VON MALLINCKRODT, Foundress of the Congregation of the Sisters of Christian Charity, Daughters of the Blessed Virgin Mary of the Immaculate Conception, was born at Minden in Westphalia, Prussia, June 3, 1817, and in Baptism received the names Mary, Bernardine, Sophia, Pauline. Her father, Detmar Carl von Mallinckrodt, was a noble character, a man of honor in the truest sense of the word, and the ideal of a loyal official of his country. Up to 1826 he was counselor to the government at Minden, and was then transferred to Aix-la-Chapelle (*Aachen*) and advanced to the office of governor. In view of his eminent services, the king conferred various high orders upon him, and also granted him and his heirs the rank of nobility. He was a Protestant, but ever remained true to the

promise made at the time of his marriage to Bernardine von Hartmann, who was a Catholic, that if God blessed their union with children, they should be brought up in the Catholic religion. The mother was endowed with excellent gifts of mind and heart, and, devoted as she was to her holy faith, she left nothing undone to safeguard the education of her four children, Pauline, George, Herman, and Bertha, in the fear of God and in the principles of the true Church. By thus consecrating herself and her little ones to the Divine Master, and by her gentleness and tact, she succeeded in breathing into the home life a Catholic atmosphere. No one, however, not even the mother, dreamt, at the cradle of her eldest daughter, of the sublime calling to which God had predestined this child.

Pauline was the eldest of the four talented children, and her early years were spent with her two younger brothers at Minden—the younger sister, Bertha, was born in Aix-la-Chapelle. The happy company of her brothers, and the active part taken in their plays and games, early developed the energetic tendency of her highly-gifted nature. In later years she often related, with enthusiastic pleasure, tales of their merry military games, and how, under



PAULINE'S FATHER AND MOTHER



display of great heroism, she once captured the flag of the fort. Yet even in these games and plays of childhood she gave proof of her kind-heartedness and piety, the peculiar characteristics of her later years.

Pauline was eight years of age when her father was transferred to Aix-la-Chapelle, and in her "Memoir" she speaks of this change as a "divine blessing." A truly Catholic, religious spirit reigned in this city; here the mother found every opportunity for giving her children a thorough Catholic education, and with great prudence did she take advantage of the favorable circumstances. Together with her husband she selected for her children not only excellent schools, but also qualified tutors for private instruction in the elementary branches, languages, music, and the sciences, and while Pauline attended school she also took part in some of the private lessons given to her brothers. In order that the knowledge of supernatural things might keep pace with these secular studies, the father, at the mother's wish, invited the pious and learned Reverend Doctor Classen, who later became auxiliary bishop of Cologne, to prepare the children for confession and first holy communion. For a number of years thereafter this zealous priest con-

tinued as their private teacher of religion, and thus the instructions in Bible History and Catechism received in school gained firmer root in the hearts of the children.

The Catholic spirit of the social circles, the numerous Catholic societies, the rich treasures of relics, and the many sanctuaries of the ancient imperial city of Aix-la-Chapelle were a powerful inspiration for Pauline's spiritual life. Although naturally of a lively and cheerful temperament, an inclination to piety was predominant in her. She devoted hours to prayer, and knew no greater pleasure than to make frequent visits to the Blessed Sacrament, or to withdraw to some secluded spot, that she might be undisturbed in her intercourse with God. Thus she even conceived the idea of converting a lonely stairway into a private chapel, there to make the Way of the Cross, a devotion which ever remained dear to her in after years. Indeed, this pious zeal of Pauline was so great that even her mother, whilst doing everything in her power to instil into the hearts of her children a great love for the Faith, for holy Church, and for a true Christian life, thought it her duty to restrict it.

After a thorough course in the elementary branches, St. Leonard's Academy in Aix-la-

Chapelle ¹ was chosen for Pauline, there to continue her studies; a happy choice, indeed, since this school was eminently fitted to train her for the serious task of taking her mother's place with the younger children.

Among the competent teachers then engaged at St. Leonard's, there was one who possessed in an extraordinary degree the art of captivating the hearts of the children and leading them to God. It was the famous convert and poetess, Louise Hensel.²

¹ This educational institution, which at the time was in the hands of secular female teachers, had at its head a very pious, competent principal, assisted by teachers of equal ability. Many Religious, among them three foundresses of religious communities, as well as a large number of well-trained Christian women, went forth from this school. Later on, the city of Aix-la-Chapelle and the persons in charge placed the institution under the direction of the Ursuline Nuns, in whose hands it has continued to flourish.

² Louise Hensel, the daughter of a Lutheran minister, was born at Linum in Brandenburg, March 30, 1798. In 1818 she was received into the Catholic Church at St. Hedwig's, Berlin, and on the eighth of December of the same year she received her first Holy Communion. For a number of years she was companion to the Princess Salm in Münster, and then became tutor in the family of the Countess Stolberg. In 1827 she was offered a position as teacher at St. Leonard's, where she labored very successfully for six years. In obedience to the wish of her aged mother, she returned to Berlin in 1833, and remained with her until her death.

By the many vicissitudes which she encountered in her life she was constantly prevented from entering the seclusion of religious life. Her last years were spent with her former

Great was the influence which this pious teacher exerted over all her devoted pupils. But it was Pauline especially who found in Louise Hensel a teacher and educator admirably suited to her mind and disposition, and one who exercised a most decisive and salutary influence over her. Animated with a deep and tender feeling, the sincerely devout poetess planted in the heart of her gifted pupil many a seed which in later years bore fruit a hundred-fold. With prudent counsel she guided her in

pupil, Pauline von Mallinckrodt, in the Convent of the Sisters of Christian Charity at Paderborn, where she died a happy death, December 18, 1876.

Her poetic works consist of more or less religious verses composed for special occasions. At first they appeared anonymously, and, without her knowledge, in collections, and only later the name of the modest poetess became known. The most just and impartial judgment on her muse has been passed by R. M. Meyer in his *"Deutsche Literatur des 19. Jahrhunderts"* (1906, p. 79): "In her pious humility she compares herself in one place to an ugly little vase in which beautiful flowers have been put: God's special grace; it was pre-eminently by His grace that every prayer became a poem to her, and each poem a prayer. The result was a rich bouquet of pious songs, the impressive simplicity of which reminds one of the old songs of the Church. She wrote with little care, scribbling her verses on scraps of paper. But thousands have found edification in these simple prayers—a tribute denied the works of many other poets." Her songs: "*Müde bin ich, geh' zur Ruh,*" "*Immer muss ich wieder lesen,*" "*Sursum corda,*" "*Bedenk' ich deine grosse Treue,*" "*Kindesgruss von drüben,*" are unequalled, fervent, and clear.

the oftentimes embarrassing relations to her Protestant father. Under these favorable environments at St. Leonard's, Pauline's religious principles became more and more firmly rooted, and it appears quite probable that the thought of consecrating her life to God first dawned on her in these early years.

Among her numerous classmates there were three of her intimate friends and companions who like herself were destined by God to become Religious: Anna von Lommessen, who later joined the Religious of the Sacred Heart; Clara Fey, who became the foundress and first superior of the Congregation of the Sisters of the Poor Child Jesus, and Frances Schervier, foundress of the Sisters of the Poor of St. Francis. The first named, in a beautiful sketch of Pauline's character, writes thus about her: "Pauline attended with me St. Leonard's Academy in Aix-la-Chapelle. I remember that she distinguished herself by her amiability, her desire of knowledge, and particularly by her charity. Her charity did not tolerate the slightest criticism of others—she always tried to excuse every one, so much so, that her companions jokingly said, 'If there were a means of whitewashing the devil you would use it immediately.'" And yet, it would

have been no easy matter to decide which of these four close friends surpassed the others in active charity. All of them, though still uncertain in what manner they should devote their lives to God's glory and the welfare of humanity, were animated with a strong desire of doing good.

Pauline was naturally kind-hearted; without hesitation she gave away anything she had if she could thereby afford others pleasure or alleviate their sufferings, and to this end she sacrificed all her pocket-money.

In the fall of 1832 Pauline, in order to complete her studies, was sent to Liège to a French academy, where pupils of various denominations were admitted. This was no little trial for Pauline, as she found herself greatly hindered in her pious practices. The religious foundation received at St. Leonard's, however, proved to be firm, the impressions which had been made on her youthful soul could not be effaced, and her relations to her former teachers increased in tenderness by her very separation from them. Indeed, in her hours of spiritual dryness, how often did she not long for the motherly advice of Louise Hensel, that best of all teachers and friends! To her she confided all her anxieties with childlike simplicity

and humble confidence, and when the time came that the anguish of her soul had reached its climax, she saw herself rewarded by a personal visit from Louise, which resulted in relieving her of her scruples.

At this academy in Belgium it was noticed that Pauline often frequented the loneliest places in the garden, there to read a favorite old book. Fearing that she might be reading romances, the directress decided to surprise her. But the surprise was hers when she found that the suspected book was an old Bible History. Pauline had carried the book with her as a treasure, in which, far from home and dear friends, she found not only consolation, light, and courage, but an excellent pastime as well.

After leaving the French academy Pauline was made familiar with household duties, and her mother took great pains to see that she received a thorough knowledge of housekeeping. In 1833 she had the pleasure of accompanying her parents on a tour through beautiful, romantic Switzerland, and on their return to Aix-la-Chapelle the parents introduced their eldest daughter into the aristocratic circles. Pauline entered society at their wish, because her father's rank required it. Social functions

were distasteful to her, but she followed the advice of her confessor and took part, through a spirit of obedience and reverence for her parents. "I did it cheerfully," she writes, "but I always endeavored to think of God and remain united with Him."

In the midst of these trials from without, Pauline's youthful soul was not to be spared severe temptations from within. "For a considerable length of time," she writes, "I suffered much from interior trials. Great fear and scrupulosity came over me; violent temptations against faith assailed me, but God's grace remained with me. During a novena God delivered me—I may say—in a miraculous manner from the inexpressible anguish of scrupulosity, which, so to speak, disappeared suddenly. After letting me pass through the darkest night of doubt, His mercy filled me with a light so radiant that I can describe it only as 'the grace of faith.' This grace was a feeling and a light of faith which gave me such a clear and firm certainty regarding all divine truths that I would rather have mistrusted my own eyes than this admirable light. God permitted me to go through these struggles for my own good, and, without doubt, for my experience, so that in the guidance of others later

on, I might have great compassion with them in their trials. To Him be thanks and glory without end!"

It was about this time, in the summer of 1834, that Pauline's mother began to ail, and accompanied by Pauline she went to Schwalbach, a health resort, to regain her strength. But what had appeared to be only an indisposition, developed into typhoid fever, undoubtedly contracted in Aix-la-Chapelle while nursing one of her maids, who would take medicine from the hand of her good mistress only. Pauline was at her mother's bedside day and night, and nursed her with loving care. As soon as the father received the news of the serious illness, he and the family physician left at once for Schwalbach. In spite of all medical science, however, and regardless of all love and care, they did not succeed in prolonging the life of the beloved wife and mother. The sickness rapidly developed, a crisis set in, and at the earnest wish of the patient the Last Sacraments were administered to her. Ah! it was then in the face of death that the Mallinckrodt children realized more than ever what a treasure they had possessed in their beloved mother. Conscious to the end, she exerted her last energy to prepare especially her eldest daughter

for the future. During these last hours she recommended to her the loving care of her father, brothers, and sister, and gave her detailed advice regarding the household. She told her which servants to dismiss and which persons she should ask her father to engage, in order that in presiding over a house where so many persons of rank and refinement had to be entertained, she might be aided by trustworthy and experienced help. This educated lady and at the same time so practical a housewife went into such detailed advice that she did not forget even the mourning clothes and presents for the servants, nor the linen chest, which Pauline was to keep in order. She removed the rings from her own hand, tied them to her watch, and fastened them to the wall at her bedside, saying to Pauline: "It would be painful for you to take these rings from my fingers after death, but as they will be a dear remembrance to my children, you may take them later and share them with the others." Her last words were: "Always be in the presence of God; try to please your father, and care well for him and for the children. Recommend your brothers and sister to our confessor, Father Classen. My spirit will always be with you." Then the shadows of death gathered

around the sickbed, and whilst outside a gay crowd was promenading to the joyful strains of the "*Kurkapelle*,"¹ the beautiful and meritorious soul of this good mother passed away.

Frau von Mallinckrodt was taken from her children at a time when, more than ever, they were in need of a mother's watchful eye, but, thanks to her great conscientiousness, she had implanted in their hearts the seed of virtue and happiness before God called her away. She had understood how to make the home happy and attractive, and how to foster the children's attachment for each other to such a degree, that in all the coming years nothing could destroy this precious heirloom left to them by their sainted mother. What blessings would not be brought to the hearts and homes of many a family if such an example were to find imitation! If mothers especially were to learn the art of making the home happy, there would be less desire on the children's part to seek pleasure elsewhere, and the old saying, "There's no place like home," would regain its meaning.

The impression which the death of her mother made on Pauline was deep and lasting—it was the first time she had seen any one die. However, she found consolation in ador-

¹ Orchestra at the health resort.

ing Divine Providence. "The loss of my mother," she writes, "aroused in me a desire for heaven, whither she had gone ahead. I longed for the time when death would part the screen which separates this life from the eternal."

CHAPTER II

PAULINE'S TWOFOLD TASK, MANAGEMENT OF THE HOUSEHOLD AND THE CARE OF HER BROTHERS AND SISTER, ANIMATED AND EN- NOBLED BY PRACTICES OF PIETY

(1834-1842)

PAULINE was now seventeen years of age. At the wish of her father she stepped into her mother's place at the head of the household, taking charge of the manifold social functions connected with it, and, what was still more difficult, she assumed the care of her brothers and sister, and the responsibility of their education. The seventeen-year-old girl had fully realized her task, which became especially delicate on account of the Protestant religion of her father. To him she had always clung with tender affection, but after the death of her mother the bonds of love were drawn still closer. Zealous in the discharge of her duties, devoted, tactful, and, when necessary, firm, Pauline knew how to gain his fullest con-

fidence and satisfaction, and to fill the painful vacancy which the death of her mother had caused in the happy home. She was therefore the favorite of her father, who would not part from her, the favorite of her brothers and sister, who looked up to her with love and reverence, a favorite among her relatives and acquaintances, who admired and esteemed her.

Herr von Mallinckrodt was very proud of his daughter, whose graceful affability, combined with the charm of her innocence, won for him many a compliment, and it was his urgent wish that she attend social circles and balls with him, that she accompany him when he went out walking or driving, and even when he went traveling. This was no easy task for one who took no delight in such pleasures, and who strove to rise to the calm heights of a life in God and for God alone. "God sees into my heart; He knows why I do it," she said to her friends who had greater freedom in their choice of retirement. As to her intention in fulfilling her father's wishes, she writes in her "Memoir": "I did it, and had made it my rule always to be pleasant about it, regardless of whether it might be agreeable or not, so that the action might please God. These frequent little self-denials proved to be very salutary to

me, and became my second nature to such a degree that I really felt a need of fulfilling the wishes of others."

In due appreciation and recognition of his daughter's noble sentiments, Herr von Malinckrodt reciprocated her filial devotion. Although a Protestant, he showed no displeasure at her fervor and zeal in the discharge of her religious duties, her withdrawal from social intercourse, where this could be done unnoticeably, or her generous charity which often exacted considerable sums from him.

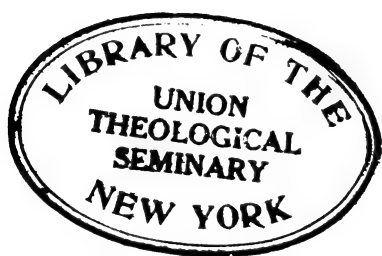
Not less difficult a task than the management of the household was the care and education of her brothers Herman and George and her sister Bertha. The three were of a lively temperament, the boys full of pranks and play, and it is quite natural that their tricks and sports were often more than enough to try Pauline's patience. She, however, aimed at the accomplishment of her task more by love than by authority, and only once, when, as she thought, they were exceeding the limit, she reported their actions to their father. Above all, it was the beautiful example which she gave them that created in the hearts of the children a great attachment for their good elder sister—"die gute Alte," as they nicknamed her—a name which

she retained with them even in later years. Indeed, Pauline had every reason to be well satisfied with the result of her endeavors, for the three children did credit to her efforts, and the sacred tie of love which encircled them all to the end was strengthened by their gratitude and veneration for Pauline. A short sketch of each of the three may not be wholly out of place here, although it will far outrun the time limit of this chapter.

Herman, who most resembled his elder sister in character as well as in features, shares with her the grand reputation of having labored untiringly and successfully in the interests of the Church and for the welfare of humanity, though their lives were spent in very different spheres. While in later years Pauline applied herself to various branches of charity, restricted, as it were, within the range of quiet convent life, Herman, the unrivaled parliamentarian, stood forth on the battlefield of political assemblages to defend with the sword of enthusiastic and eloquent speech the rights and liberty of the Church. Rooted firmly in the holy Faith, brother and sister shone like bright stars in the dark period of the Kulturkampf, and the name "Mallinckrodt" became a household word among the most revered names of



HERMAN VON MALLINCKRODT



Catholic champions of that time and of all times.

"Never," to repeat the words of a colleague, "was more force and dignity, energy and learning, strength of character and prudence, piety and vigor, united in one person than in Herman von Mallinckrodt." He was a man who lived and fought only for his convictions—one who succeeded in gaining and retaining not only the confidence of his political friends, but also the high regard of his political opponents. While he took the leading part in the defense of the Church, to which he entirely devoted himself, there was scarcely an important bill proposed during all the years of his parliamentary career without his taking a distinguished part in the debate.

Herman's career was not so long as was hoped. He spoke for the last time May 19, 1874, and concluded with the poetical words, "*Per crucem ad lucem.*" A few days later death carried him away in his fifty-fourth year. He had already announced his home-coming after the close of the Reichstag when he was seized with an attack of pneumonia which developed so rapidly that his life was soon despaired of. Pauline had the consolation of being at his deathbed and of assisting him in his

last agony. Before leaving for Berlin she had exclaimed with trembling voice, "O God! how I long to see my brother alive, but Thy will be done." God heard her prayer. Herman, fully conscious, received his sister with great joy, and after a short greeting he asked her to say the rosary for him. Pauline remained at his bedside until the following day, the 26th of May, 1874, when this noble defender of the Faith, strengthened by the last consolations of the Church for whose well-being he had exerted all his efforts, went to his well-deserved rest. He had served his God as he had served his king, and when he had gone to receive the reward of the faithful servant, the mourning over his death was so general and widespread that it could be said of him as of Judas Machabeus: "And all the people bewailed him with great lamentation, and they mourned for him many days."

The two brothers Herman and George differed widely in the choice of their career. While Herman devoted his talents to the public interests of Church and State, George, the elder, talented like his brother, chose the government and improvement of his estate for his life-work. He possessed the esteem of his fellow-citizens, and by his efforts and undertak-

ings for the good of the people of his locality he placed them under a heavy debt of gratitude. A short distance from the Mallinckrodt estate stood an old tree known as St. Meinolf's Linden, which, according to the legend, marked the place where St. Meinolf (†857), the first saint of the Paderborn district, was born. A chapel and monastery church had stood there, but both had been destroyed. George von Mallinckrodt made it his aim to revive the veneration for St. Meinolf, and to rebuild the sanctuary in his honor. The work was begun and carried out on the old foundation, and during the summer of 1857 the beautiful Gothic chapel was solemnly dedicated by the bishop of Paderborn. Every Sunday afternoon a devotion was held in honor of the Saint, and the people flocked from all sides to take part. This incident shows the devout spirit which reigned on the Mallinckrodt manor.

Bertha, the youngest, was a candid and amiable girl. She clung to Pauline as a child to her mother, and Pauline returned her affection with a love and care truly maternal. In 1846 Bertha was married to Alfred Hueffer, who in age, career, and sentiment was closely related to her brother Herman, at whose side he was active in Parliament for a number of years.

After retiring from public office he lived with his family in Paderborn, where he distinguished himself by promoting the interests of the Church and the poor.

But let us take up again the thread of our narrative. Whilst conscientiously fulfilling her household duties and exercising the care of a mother over her brothers and sister, Pauline did not neglect her own perfection; on the contrary, all her labors became so many aids and means for her advancement. In her difficult position she sought and found strength in the practice of works of charity, and, above all, in frequent and, later, in daily holy communion which had been granted her by her confessor, Doctor Classen. Of Pauline's spiritual development, her friend, Anna von Lommessen, relates: "Every moment of which Pauline could dispose was devoted to prayer and charity. She spoke in the most friendly manner to every one, helped the poor as best she could, and stood as an angel of consolation at the bedside of the sick. Daily holy communion was her constant aim, her desire, and her life; no sacrifice, no difficulty could keep her away from the heavenly banquet. In summer as well as in winter she usually went to the ancient cathedral, where holy Masses com-

menced at five o'clock. Meditation and holy communion generally preceded her return home, where she was around and about again before the family breakfast. How edifying it was to see Pauline in prayer! For hours she would kneel on the bare floor in an inconspicuous corner near the communion rail, wholly absorbed in God. With all her piety and devotion, however, she was anything but dismal or melancholy. The '*Sursum corda*' seemed to be personified in her life and in her childlike spirit, in her enjoyment of the gifts of God, and in her reception of His benefits with gratitude, simplicity, and love. Her manner and actions gave proof that piety and cheerfulness will readily go hand in hand. She was so simple, so exceedingly amiable and condescending toward every one, especially toward the poor and lowly, that no sufferer feared to approach her when seeking consolation, counsel, or help. And whilst it could truly be said of her that her charity knew no bounds, she instinctively recoiled from all frivolous behavior and from human respect, and never paid the slightest attention to the criticism or praise of others. Her straightforward, open character knew but one motive, one direction—God's holy will and His pleasure."

In all this, how evident is the ruling of Divine Providence! Having been destined by God to be the foundress of a teaching community, her very home was to be a school to fit her for this exalted vocation, the sublime duties of which she unconsciously practised from day to day. It was in this school that the future mother of so many spiritual daughters who, in turn, were to educate others, was to gain experience in the art of education while taking a mother's place with her brothers and sister; that the future Religious was to train herself in profound silence and meditation before the Tabernacle in preference to the pleasures and amusements of social life; that the future great benefactress of the needy and the poor was to acquire a foretaste of the sweetness of practical charity by exercising its privileges as the mistress of the house.

Pauline had for some time entertained the desire of consecrating herself entirely to God. It can not be said with certainty just when the seed of religious vocation took root in her heart, but she herself traces its first impulse to the influence of her beloved teacher, Louise Hensel. "To you I owe an infinite debt of gratitude," Pauline writes to her in a letter dated June 10, 1840. "You have laid the

foundation of my happiness, for in God alone there is peace, rest, and joy, and you have led me to this most copious fount of all temporal and eternal salvation."

In August, 1835, Pauline received the sacrament of Confirmation, and by the graces imparted to her in this sacrament and in her daily approach to the Eucharistic Table, this desire grew stronger and matured to a firm resolution, so that she politely yet firmly declined the various proposals of marriage made to her, resolved to give her undivided love to Jesus and to serve Him in the poor. In a letter to Louise Hensel she alludes to the struggle which she had to undergo in her heart before she could claim a complete triumph over all worldly attachments. In this letter dated July 7, 1840, wherein Pauline glorifies God's tender care in the guidance of her soul, she says: "Judging from appearances my life has rolled on quite smoothly, but I do not deny that great battles have raged within. Happy, however, is he who has a firm hold in religion, for peace and joy soon return to him! A thousand times do I thank you for leading me to God! In 1830, when I was still a child of about thirteen, one of my cousins was transferred to Aix-la-Chapelle and frequently came to our home. He was a

grave and serious man, of a more mature age, and of good, sound principles, but a Protestant. We children all loved him, and I never would have dreamt that this feeling might be the basis of an inclination which would bear so heavily on my life. C. left me in my artless innocence, but when I returned from Liège and had grown up, I saw that he loved me. . . . I, on my part, felt how essential it is that in so holy and indissoluble a union as matrimony no difference of opinion be tolerated in the most important point, that of religion; the more I pondered over the duties of a wife and mother, the clearer this became to me. But I came in conflict with all my feelings, for my heart contradicted that which I grasped with my understanding. In addition to this, my father was led by some circumstances to disapprove my affections. When the storm within me was at its highest, when I felt as though I could never say 'Farewell' to this friend, the day arrived when I was to receive the sacrament of Confirmation, and about a week later God gave me the complete victory over self. My decision once made, I carried it out promptly, not indeed without many misgivings that the wound thus inflicted on my heart would pain for a long time. How surprised was I therefore at the

calm which followed the storm within me! I can not describe it in a better way than this: I had clung to C. with the whole strength of my youthful heart. He had so completely fascinated me by his splendid talents and his grave manner, that in renouncing him I broke every fetter which attached me to the world. God wanted to reward me for this sacrifice with an inner peace such as I had never known before. More and more did I detach myself from all that surrounded me, and in God I found contentment for my soul. A new life—let me say, a higher life, dawned upon me, and I would not exchange it for the former. With peace in my heart I remained active and apparently interested in the outer world; unconcerned about myself, I could the better care for others, and it was a pleasure for me to turn my love and care to the suffering members of Christ.”

With regard to the choice of a religious community, she remarks in the same letter: “I wavered whether I should choose the contemplative or active life, and could not fully decide this question. However, for some time it has seemed to me as if my individuality were better suited to an active life. I began to have an ardent desire to become a Sister of Charity of

St. Vincent de Paul, and having tested this desire for years in the reel of the world, I feel that I may safely follow this inclination."

CHAPTER III

THE WAYS OF DIVINE PROVIDENCE IN PREPARING PAULINE FOR THE FOUNDATION OF A NEW ORDER—DEATH OF HER FATHER—DAY NURSERY—INSTITUTION FOR THE BLIND

(1834-1842)

As long as Herr von Mallinckrodt lived, the four children were happily united in a quaint little family circle. Pauline was the soul of the house. Her heart, which she had so courageously detached from the world, belonged to God, and her resolution to devote her life to the special service of God and her neighbor was firm, but she waited patiently, confident that God would point out to her the path which would lead her to the accomplishment of her design. Whilst thus faithfully carrying out the practices of a devout life, she carefully refrained from intruding them on her father, wishing to make the home as happy as she could for him and for her brothers and sister, for she feared that her predominant inclination to re-

ligious matters and her great love for the poor would alarm him, and that her intention to withdraw from the world would meet with his disapproval. Her father's attitude toward her at that time was a peculiar mixture of earnestness, through which he tried to discourage what he considered an excess of pious enthusiasm, and the most tender, loving consideration. The means, however, which he used to bring about in Pauline a change of mind, served in the hands of Providence to qualify the future foundress of a religious community for her calling.

Pauline was fond of traveling, especially in company with her relatives and friends, and also very fond of visiting them. Susceptible to the good and beautiful, her ready mind was quick to perceive whatever presented itself as useful and practical. In her "Memoir" she writes: "The visits which we were accustomed to make in spring or fall to our grandmother—my mother's mother—had a decidedly favorable influence upon me. This wise, pious, and venerable old lady lived in her country home near Paderborn, and her children and grandchildren frequently gathered around her. The pleasures of country life had the greatest charm for me. The walks through forests,

through meadows and fields, the gathering of fruit, the harvest festival, the hunters' departure for their hunting expedition and their return at nightfall, all these rural pleasures I enjoyed very much. What was unnoticed by others, however, and what had a most beneficent effect upon me, was the intercourse with such virtuous, pious, and amiable persons as I found among my relatives. There, too, I became acquainted with the Franciscan Fathers, who sometimes visited my grandmother. Reverend Father Gossler was then at the Franciscan monastery in Paderborn, and by his piety, his intelligence, and his amiability, he so captivated my youthful mind that I made it a point to obtain the books of prayer and meditation written by him. In Aix-la-Chapelle I made daily use of these books, and great was the spiritual profit I derived from them, since they gradually led me to meditation and to a great veneration for the Blessed Sacrament." Further on she continues: "About a year after my mother's death (1835) my father's great kindness prompted him to afford me the pleasure of a trip to Paris which I made in company with Burgomaster Zuhell and wife, and Treasurer Pakenius and wife. We remained in the metropolis of France about three

weeks, during which time we visited its art treasures, its places of historic note, buildings, palaces, and much else of the great and beautiful that is to be seen there. A year later, father had another great surprise in store for me. Bernard von Hartmann, a banker, my deceased mother's brother, and his wife came to Aix-la-Chapelle, intending to tour Belgium. Father permitted me to accompany them, to Liège, Namur, to the Meuse and Scheldt, to Brussels, Antwerp, Louvain, Ghent, Bruges, Ostend, over the Battlefield of Waterloo, etc." The travels here described were a means of enriching Pauline's mind with new knowledge, so useful to her in after years, and the annual visits to Westphalia opened her connections with Paderborn, which was soon to be her permanent abode.

In 1840 Herr von Mallinckrodt retired from government service, and exchanged the noise and bustle of city life in Aix-la-Chapelle for the quiet and rest of his manor in Boeddeken, a small village near Paderborn, there to spend the evening of his life.¹ Pauline accompanied

¹ Boeddeken had been a time-honored cloister built by St. Meinolf. In the fifteenth century it was destroyed by fire, and re-erected by Augustinian Canons, in whose hands it remained up to the time of its secularization by the Government in 1803. The whole estate was converted into a public

her father, while the two boys attended the university, and Bertha remained at an academy in Aix-la-Chapelle. The withdrawal of Herr von Mallinckrodt from office and from Aix-la-Chapelle, where he had been so esteemed on account of his integrity, was universally regretted. For Pauline, the separation from the city of her youth, from its churches, from her friends and from the poor, and among the latter particularly the old women of St. Stephen's for whom she and several of her associates had been caring, was not easy.

In Boeddeken everything was different from Aix-la-Chapelle. The parish church to which Boeddeken belonged was at Wewelsburg, about two miles distant, and Pauline had to walk this distance day after day in order to remain faithful to her custom of daily holy communion. In her "Memoir" she writes: "It was very considerate of father to permit me to go to Wewelsburg every morning before breakfast, which made it possible for me to receive daily,

domain, and in order that it be divested of its religious character, the beautiful church connected with the monastery was destroyed, and the buildings remodeled. In this state Herr von Mallinckrodt purchased it.

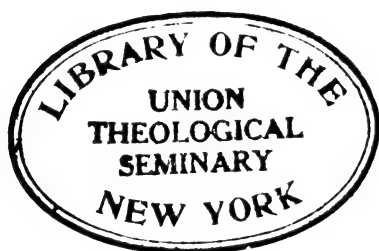
The encumbrance was lifted by George von Mallinckrodt, who, as heir and successor to the domain, opened negotiations with the Apostolic See, and after his making the required compensation, the Church recognized his title to the possession.

as I had done in Aix-la-Chapelle. On leaving the church, the poor of the village would sometimes ask me to come into their dwellings and visit the sick, in want of a physician. From an able physician and surgeon in Aix-la-Chapelle and in one of the hospitals there I had acquired some knowledge of caring for the sick, and this, together with my little Boedden drug store, sometimes served as a comfort to the poor. Whenever their condition seemed to require other, more effective remedies, I called their attention to the fact that it would be better for them to consult a physician. On my return home I greeted father, and frequently met our relatives and friends still at breakfast, and we then chatted together for a little while. They often visited us, and spent days and weeks at our home."

During the winter months Herr von Mallinckrodt and Pauline lived in Paderborn. The conditions here more closely resembled those at Aix-la-Chapelle, and Pauline had greater opportunity to practise charity. There was a ladies' society founded by Father Gossler for tending the sick in their homes, and with her father's consent Pauline became a member. In 1840 this society opened a day nursery and placed it under Pauline's management. Poor



THE MALLINCKRODT ESTATE AT BOEDDEKEN



children and those of laborers, from two to six years of age, were admitted, fed and cared for during the day, and occupied in pleasant and useful pastimes. In favorable weather, the greater part of the time was spent outdoors, and in the evening they returned to their parents. The love and care of the ladies of Paderborn for the sick and for poor children manifested itself in many edifying ways. Some remained at the bedside of patients during the night, others prepared soup for them, or furnished the society with linen, clothing, and bedding, still others changed about in watching the children, and in teaching them to pray and to knit. The example set by this organization was soon imitated in other cities, as Aix-la-Chapelle and Münster.

Of Pauline's interest in the day nursery, and of the gay life prevailing at Boeddeken when the family was re-united, the following letter written by her in October, 1841, to Professor Schlueter gives ample evidence.¹ In addition

¹ Professor Christopher Bernard Schlueter, an intimate friend of the Mallinckrodt family, was a distinguished member of the board of professors of the Münster University. In the prime of his manhood he was stricken with blindness, but the loss of his eyesight did not compel him to give up his chair at the University. The allusion to suffering in Pauline's letter refers to this affliction.

Full correspondence between Professor Schlueter and Paul-

to this, the letter throws such a clear light on her way of thinking, that it deserves to be published in full:

“For some days I have been in Münster, and regret very much that I am deprived of the pleasure of seeing you here. However, since your dear mother encouraged me to bid you ‘Good day’ in a letter, you will not, I trust, consider it presumptuous if I take advantage of this permission.

“Bertha and I had been planning to pay you an epistolary visit from Boeddeken, but were prevented from doing so by the many visitors we had and by other duties which kept us busy. At Boeddeken there were eight of us young girls, and you can scarcely imagine what a jolly set we were. Had you seen us playing tag and other games in the long halls of the château, you would, undoubtedly, have taken us for schoolgirls. One evening the party dressed up in a most comical manner; Bertha donned my brother’s college gown, and chose my brother, who was playing lady, as her partner, and when dancing began there was no end to the laugh-

ine and Bertha von Mallinckrodt was published in a biography of the Professor, from which the above letter and other extracts which will follow were drawn.

ter. After tea, several of the young ladies who are fond of cards played whist with my brother. At the end of each game, to my greatest delight, the winners gave me the amount for the school.

“When in Paderborn it pleased me that I could take Bertha to see our day nursery, and that she was quite taken with the poor little ones; during her visit she was so kind as to help us with our Christmas presents. You are, no doubt, surprised that we think of Christmas in September, but one must begin early if eighty or ninety children are to be made happy. Boeddeken seems to have been transformed into a veritable knitting school—one little stocking after another is being finished. I hope that we shall be successful in arranging a concert, and that the proceeds will be sufficient to provide a warm dress for each child. Perhaps the parents, who are so eager to see their children happy on Christmas Eve, will also contribute their mite. The concert will undoubtedly be well attended, and oh! what joy there will be when on Christmas the little ones will no longer suffer from the cold. A large Christmas tree, with burning candles and cakes and fruit will not be wanting. Under the tree there will be the stable of Beth-

lehem and the manger, to which the shepherds hasten to adore the Saviour.

“It is really a delight to be at Hartmann’s here in Münster. Every one is so pious and at the same time so intellectual, that the conversations are a balm for heart and mind. Sometimes, of course, we disagree in our opinions, and it is too bad that you are not here, that we might submit our points of doubt to you for decision. Once Wilderich (Baron von Ketteler) won a brilliant victory over me. I was so certain of my argument that I entered into a wager, but Father Kellermann (professor, and future bishop of Münster) decided in favor of Wilderich. I thought the latter was going too far in his argumentation, but I am heartily glad that I was wrong, for such a predestination, where the free will is not lost, and grace acts with an irresistible power on the will, is a real masterpiece of God’s mercy and love. What joy must He, who cares for His own here below with such exceeding goodness, have prepared for them beyond! In truth does the Apostle say: ‘The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed to us.’ Could God look at the sufferings of His children (when it is hard even for us), if He did not see farther

than we? The soul becomes more pure and free from earthly alloy through suffering until it is like a radiant crystal, and then God quickly takes it out of this valley of tears, in order that no stain disfigure it anew. It is man's duty to love, and nowhere does love grow more than in affliction. That is the crucial test. Happy, happy he who stands it!"

Among the poor children Pauline considered the doubly poor, the blind, worthy of special love and care. It may be said that she was led to this work through her acquaintance with Doctor Herman Schmidt, the family physician and friend, whose wife had been one of her schoolmates at St. Leonard's. This excellent man, who took such great interest in all charitable work, had earnestly recommended these poor unfortunates to Pauline's charity, and had promised her his support. Pauline's sympathetic heart was won at once, and the thought of alleviating the sad lot of the poor blind children would not leave her. At this time the bishop of Paderborn turned over gratis to the day nursery several rooms of the former Capuchin monastery, and there was room left for the admission of some blind children. Doctor Schmidt applied to the president

of Westphalia for the names of the most needy blind children of the province. Out of the great number seven were chosen, and, with permission of the bishop, they were given a home in the monastery. Pauline had obtained her father's consent to assist in founding this institution for the blind, and bore the expenses, as far as possible, with the money which he put at her disposal. In the Third Annual Report of the Ladies' Society, published toward the end of 1842, the day nursery receives mention as follows: "The greater part of the expenses of this thriving institution which includes nearly all the poor children of the city, aged from two to six years, and which has connected with it an institution for the blind, and a knitting school for the dismissed six-year-old children who must attend school, is covered by a deserving lady, Pauline von Mallinckrodt, from her own means." The beginning of the asylum for the blind was small, it is true, but under God's protection this field of labor developed into the present flourishing Provincial School for the Blind, which, as well as the day nursery, is still under the direction of Pauline's spiritual daughters.

In 1842 Pauline had for the first time the grace to make the spiritual exercises of St.

Ignatius. The retreat, which was held in an orphanage near Brackel, was conducted by Father Tewes, pastor at Dringenberg. After its close Pauline returned to Paderborn, little thinking that the strength and grace which she had received during those days of pious seclusion would soon be needed to uphold her in one of the greatest afflictions of her life. On reaching home she found her father suffering from jaundice, which soon developed into a fatal illness. This time Pauline was not alone at his bedside, as she had been at her mother's, since all four children shared the care of their dearly beloved father until he breathed his last. Herr von Mallinckrodt died while they knelt in prayer at his deathbed, in April, 1842. Pauline looked upon it as a great grace that she had been permitted to be at her father's side during his last illness, and his death affected her the more keenly, the nearer she had been to him in life. Her filial love extended beyond the grave, and showed itself in a loving care for the eternal rest of the dear departed. She was consoled by the thought that in spirit and through baptism her father had been a member of the Church, and that by his good will and his sincerity of purpose, the error and prejudice which birth and education had caused

in his mind did not deprive him of salvation, but that he found a merciful Judge.

Thus Pauline fulfilled to the end the duties of the Fourth Commandment toward both her parents, at the cost of the greatest possible sacrifice. Indeed, the postponement of her entrance into the religious life was a great sacrifice for her, made bearable only through her great filial love and through daily acts of resignation to the holy will of God. Her resolution to consecrate herself entirely to God had not wavered. In a letter previously quoted she wrote to Louise Hensel: "Until now my duties toward father and brothers and sister have kept me in the world; however, if it pleases God, I may now soon follow His call and let Bertha take my place. I can not yet determine the time, but leave it all to the Lord. He has guided me with the most fatherly love in the past—He will not fail to do so in the future, and will surely point out to me the moment when I may enjoy the happiness of belonging entirely to Him."

Pauline was touched by the sympathy and love which their friends manifested to the family in their bereavement, especially by the love and affection shown her and Bertha by Doctor and Mrs. Schmidt. She writes: "In

every way they gave us proofs of their kindness; we made frequent visits to their home; heart and mind found enjoyment there, and the intercourse with such a thorough business man, experienced as he was in organizing charitable institutions, was of great benefit to me. Noticing the interest we took in his plans and in the reports of his literary work, he often condescended to give us little talks about the practical side of charity. I asked his advice in my little affairs and accounts pertaining to the charitable institutions with which I was connected, and thus I received from him, the skilled teacher, an excellent business training, the importance of which I realized only later when I had entered upon the vocation to which God had called me. Thus the Lord disposes all things according to His goodness, and His guidance is always wise."

CHAPTER IV

MAN PROPOSES, GOD DISPOSES PAULINE IN QUEST OF AN ORDER WHICH WILL TAKE CHARGE OF THE BLIND CHILDREN

(1842-1847)

DURING the year following the death of their father, Pauline, George, Herman, and Bertha kept up the household and remained united in a little family. But gradually the time approached when each felt that he should pursue his life's calling, hence they decided to divide the inheritance. The greatest harmony prevailed among them during this time. The residence at Paderborn was sold; and, by mutual consent, George took possession of the Boeddeken estate. The four were very much attached to one another, and it was by no means easy for them to break up their accustomed happy home life. It was therefore agreed upon that before the final parting they would make an extensive trip which they intended not only for pleasure purposes, but also

to gain more practical knowledge and wider experience.

The affairs of the estate would not permit George to join the party, so Pauline, Herman, and Bertha set out on their planned tour. They visited the larger cities of Germany, such as Magdeburg, Dresden, Berlin, etc., and toured through Tyrol, Italy, and Switzerland. The charitable institutions had great attraction for Pauline. She visited a number of hospitals, schools for the blind, day nurseries, and insane asylums, unconsciously storing knowledge which was to be of great benefit to her. In Munich especially did she acquire much practical information. The Mother-House of the School Sisters of Notre Dame, the House of the Good Shepherd, and the beautiful hospital in charge of the Sisters of Charity received several days' inspection, to which end Sisters and resident physician lent courteous and willing assistance. After three months of traveling the tourists returned to Paderborn, Pauline with the firm resolution of entering the convent.

Having been made acquainted with her excessive love for the poor and suffering, one can readily understand that she nurtured the thought of joining a community devoted to the

welfare of suffering humanity. God, however, who guides the footsteps of His own and leads them on His unsearchable ways, had planned for her another career.

After much prayer, Pauline chose for her adviser in this important crisis of her life a venerable priest of her acquaintance in Münster—the future Bishop Kellermann—a man renowned for his piety and wisdom in the guidance of souls. After giving the matter due consideration, he advised Pauline not to carry out her resolution of entering the convent just then, but to wait until God would point out her vocation more clearly. Although this was a great sacrifice for Pauline, who had already been anticipating the happiness of religious life, she accepted the counsel as the expression of the divine will, and submitted to it with resignation.

As the homestead had been sold and her brothers and sister were scattered, Pauline was now without a home. Her relatives and friends were exceptionally loving and kind to her, insisting that she come and make her home with them, but Pauline did not accept any of the invitations, for she wished to be quite free in the disposal of her time for charitable work. For a while she lived with her uncle, Frederick

von Hartmann, in Paderborn, and then she took abode in a dwelling in his immediate neighborhood, in order that she might be under the protection of her relatives, but, at the same time, live independently.

During this time Pauline found consolation nowhere but in Holy Communion and in serving "the dear poor and blind children." From the contemplative life of Mary in the nearness of the Tabernacle she hurried to the active life of Martha. The greater part of the day she spent with her protégés in the old Capuchin monastery; here she served the Master in the least of His brethren. After some time she received permission from the bishop of Paderborn to live in the monastery, so that, being constantly in the same house with the blind children, she could the better care for them, for the poor, and for the day nursery. This was a great joy for Pauline. She now occupied two small rooms—former cells, which she furnished in a plain but cozy manner. She had at least found retirement in a monastic asylum, where her two favorite undertakings were sheltered.

After a while, the advantages of having the blind children cared for by a Sisterhood became evident to Pauline, and as she herself con-

stantly yearned for the realization of her only desire, the religious life, she decided to enter that community which would take up the work of her blind children, and to learn of such a community she would spare no efforts. Providentially, about this time, a new impulse was given to the public care for blind children, and whilst Pauline was hoping and praying, God was paving the way for the grandest results.

In 1846 the province of Westphalia moved to found a Provincial School for the Blind in memory of the late President von Vincke, and, to show due regard for religion, there were to be two separate institutions, one Catholic and one Protestant. The Protestant asylum was to be erected at Soest, and the Catholic, at Paderborn. Paderborn was chosen since in that city there already existed a private asylum for the blind which, as well as the person under whose management it stood, they hoped to gain for the project. Now the time had come when, according to Pauline's conviction, the care and education of the blind children should be turned over to a religious community, and she redoubled her efforts to find a Sisterhood which would undertake the work. Accompanied by an influential lady of Paderborn, Pauline set out by way of Aix-la-Chapelle for Conflans,

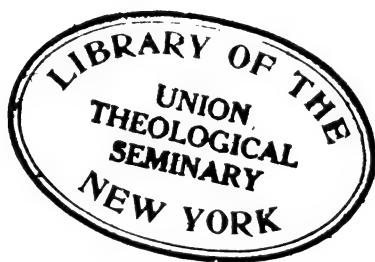
near Paris, to the Mother-House of the Religious of the Sacred Heart, where her friend, Anna von Lommessen, had entered, and where the renowned foundress, Madame Barat, was at the time. The trip was most advantageous for Pauline's future vocation. In Aix-la-Chapelle she was heartily welcomed by her friend, Mother Clara, foundress of the Congregation of the Sisters of the Poor Child Jesus, and was very much edified by the saintly life of the Sisters; the three weeks' stay in Conflans she classed among the great graces which God had given her. In her "Memoir" she writes: "The mother-general, Madame Barat, is a most prudent, saintly woman, and manifold are the virtues of her spiritual daughters. Everything I saw tended to my instruction and edification. Religious order and discipline was exceptionally good; there reigned great attentiveness and politeness, the fair fruits of charity. The interviews with my friend, Anna von Lommessen, were also of importance to me. Mother-general permitted that we be present at the instructions given to the novices, take meals with the Sisters, and join them in many of their exercises and recreations, and read their holy Rule. All this was a special favor from God; I learned things which were to be of great

use to me later on, and of which, without this dispensation, I would have remained ignorant."

Pauline's endeavors to have one of these communities take charge of the asylum for the blind were of no avail, for either there were good reasons for their not entering upon the work, or other obstacles arose to prevent their doing so. She therefore decided to go once more to Aix-la-Chapelle on her return from Conflans, and again exert every effort to induce Mother Clara to assume direction of the asylum. However, she met with no better result than during the first visit, since the young community was not yet able to enter upon such an undertaking. Mother Clara and her spiritual director advised Pauline to found a new community which would then take charge of the asylum, but she repelled such a proposition. Desirous of seeing Pauline's efforts meet with some success, Mother Clara urged her to go to Cologne and consult the auxiliary bishop, Doctor Classen, her former confessor and the trusted friend of her deceased parents. The friendship and influence of this prelate with the Sisters of Mercy of St. Borromeo, pointed to him as the best mediator in bringing about the fulfilment of her ardent desire. Pauline



VIEW OF PADERBORN



gladly heeded this advice, for she saw in it a ray of hope for her cause.

In Cologne she met with a most cordial reception. The bishop insisted on her being his guest during her stay in the city, and after listening with close attention to a detailed statement of everything connected with her plans, he asked her to remain a few days, that he might duly consider the matter in prayer. Pauline also spent this time in fervent prayer, and then received from her fatherly friend the answer which was to be so decisive for her whole future, and which she accordingly wrote down verbatim. It was: "I have thought earnestly about the whole matter, and have given it due consideration before God, and arrived at the definite conclusion, it is best, and God's holy will, that *you yourself* just remain with the work which God has blessed in your hands, and which He has taken under His protection. Devote to the small beginning that love, perseverance, and care so necessary for its maintenance and growth. You are thoroughly acquainted with all the circumstances, and God has given you the confidence of the men who wish to care for the blind children. But go hand in hand with the Church. When you return home speak to Bishop Drepper, to the

vicar-general, Father Boecamp, and to your pastor of the Bussdorf church,¹ Father Schmidt. These men know the local conditions and the whole state of things, and what they should not know you can easily communicate to them. Tell them what advice the auxiliary bishop of Cologne gave you after due deliberation and prayer, and ask, if they are not of the same opinion—that it were well if you, and the associates who wish to join you, would devote your time and energy to the poor blind children, and whether to this end, the bishop is willing to give his approval and the blessing of the Church for the foundation of a religious community. I trust that God may permit the views of these men to coincide with my own, and if so, then go right ahead, with discretion and composure, but at the same time, with determination. God will give prosperity to your work. But if, contrary to my expectations, it should not succeed, then come to me; I will assign to you a sphere of activity in our diocese.”

“This decision,” Pauline continues in her “Memoir,” “was entirely unexpected, but since it had been reached, I was willing, and as I pondered over it, I felt in the innermost part of

¹ Bussdorf, a locality in the city of Paderborn.

my soul that it was good, and pleasing to God. I was determined, and felt that, with God's grace, I had the strength to carry out the plan, notwithstanding all difficulties which might arise. When I look back upon my life now I can not but marvel at God's disposals. God wanted this resolve from me, and I did not in the least surmise that the ways which He led me would end thus. And all these ways in which, with sincerity of purpose toward God, I sought for something entirely different from the end He had in mind, served, according to the wise dispensations of Providence, to fit me for accomplishing that which He desired of me. 'Man proposes; God disposes.' "

CHAPTER V

PRIVATE ASYLUM FOR THE BLIND INCORPORATED WITH THE CATHOLIC DIVISION OF THE PROVINCIAL SCHOOL FOR THE BLIND (1847) PREPARATIONS FOR THE FOUNDATION OF A COMMUNITY

PAULINE and her companion now started on their homeward trip. What emotions must have filled her soul at such a result of her journey! For a third time the poor and blind children had been committed to her care, and this time the bishop had exhorted her to take the momentous step and assemble about her those who were willing to join her and form a religious community, thus to labor the more successfully for the spiritual and temporal welfare of their neighbor. The plan was a comprehensive one, and undertaking it involved submission to all the obstacles and adversities which are sure to accompany a Heaven-inspired work, but "love feeleth no burden, thinketh nothing of labors, would willingly do more than it can, complaineth not of impossibility, because it conceiveth that it may and can do all

things." In truth could Pauline say with St. Peter, "Lord, Thou knowest all things, Thou knowest that I love Thee," and this love of Jesus inspired her to embrace the most laborious work and the most responsible duties. With this spirit of resignation and confidence, she returned to the place of her activity, the quiet asylum in the monastery, where she was received with great joy by her associates and the blind children.

Conformably to the advice of Bishop Classen, Pauline explained to Bishop Drepper and the reverend clergy who were to act as judges in the matter, the fruitlessness of her visit—as far as the desired aim was concerned—and the opinion of her chosen adviser. The hope which Bishop Classen had expressed was fully realized, for his opinion was so warmly welcomed and supported by Bishop Drepper and the reverend Fathers, that there was no room for doubt. Pauline was now still more at ease and encouraged, for the expression of the divine will had been confirmed, and Bishop Drepper gave his blessing to the undertaking. She therefore resolved, with God's grace, to lay hand to the work which Providence had assigned to her; but various urgent matters demanded immediate attention.

The old monastery had to be vacated, as it was to be used for other religious purposes, and Pauline was obliged to look for another asylum. Accordingly, she purchased from her uncle, Frederick von Hartmann, a suitable property consisting of a beautiful large garden and an attractive little summer residence situated near the Kassel Gate. This was to serve the need for the time being, and it was therefore arranged, as could best be done, for the blind children and their teachers, in all about twenty persons. At first the day nursery was conducted in the same house, but after a short time the city turned over gratis for its purposes a so-called gatehouse, situated on the opposite side of the street. All the cooking for the day nursery and the blind, about eighty persons, was done at the little asylum. This meant putting up with some inconvenience and making the best of the situation, but with God's help everything went well. Pauline herself cheerfully shared all the disadvantages of the crowded and, for the purposes which it was serving, quite incommodious dwelling. The property lay just outside the city gates, and during the winter months Pauline and the blind children had to wade through the snow to assist at holy Mass in one of the city churches.

At that time the gates were still locked at night, and as the gate-keeper was not always disposed to rise so early, and first had to be aroused from his sleep, many a little adventure came to pass which afforded subject for amusement in later times when the days of wading through the snow were of the past.

Slowly the negotiations for the consolidation of Pauline's private asylum with the projected Catholic Division of the Provincial School for the Blind took their course. An attempt was made in favor of the Protestant Division to divide the property of the private asylum which had been provided by Pauline's own means and by an inheritance received for the work. Pauline did her utmost to prevent such an unfair act, and thanks to her efforts the Catholic cause suffered no loss. After she had purchased for the purposes of the asylum a second property, adjoining the first, with quite a massive, spacious building, the proceedings in the matter of consolidation took a more rapid and favorable turn. Legal transactions were hurried and brought to a close, and the 6th of December, 1847, was the date set for the opening of the Provincial School for the Blind. Pauline could not be present at the opening, for on the day preceding she met with a very

painful accident. At the moment when the Board of Directors entered the building from where she intended to escort them to the adjoining lot which was to be the children's playground, she had the misfortune, while descending the steep stairs, to fall and fracture her leg above the ankle. As soon as the fracture was set, and at the price of great self-control, Pauline interviewed the directors and transacted whatever business still awaited final action. Notwithstanding the accident, the opening of the school, accompanied by appropriate exercises, could take place on the appointed day.

During the time that Pauline was confined to her room she received many marked expressions of love, sympathy, and esteem. Her sister Bertha remained with her day and night, anxious to repay, to some extent, the motherly care which she had received from her elder sister. Among the numerous visitors were Bishop Drepper and Father Langenohl, the latter having been chaplain at her grandmother, Frau von Hartmann's home. This pious priest knew Pauline's great veneration for the Blessed Sacrament, and her eager desire for holy communion. In order that she might not be deprived of the grace of daily communion, he took the Bread of Angels to

her every week-day; on Sundays and holy-days the Fathers at the seminary did it in his stead. The accident was therefore no loss to Pauline in regard to spiritual matters, for she could partake daily of the heavenly banquet as before.

Pauline looked at the mishap, painful and inconveniencing as it was, as a special mark of God's loving, fatherly guidance. All exterior matters being settled and quiet for the present, it now lay upon her to devote grave thought and study to the work which Providence had ordained to be planned and carried out by her. The Constitutions of the new community were to be based on the Rule of St. Augustine, and the bishop had permitted that they be drawn up by Pauline. The retirement of several months from outer activity which the fracture had enforced upon her was a time of great blessing for her and for the community which she was to found. Like St. Ignatius in Manresa, she drew up here in her solitude, amid fervent prayer for light and assistance from Above, the plan according to which she and others would labor for the salvation of souls. Here she was undisturbed, and found ample time to think on the community and its field of activity, its Rule and Con-

stitutions, and to make a careful study of the Rules and Constitutions of other Orders. Bishop Drepper and Father Boecamp, the vicar-general, assisted her most willingly during this important time.

According to law it was necessary to have the approval of the government for the organization of a religious community, and the bishop wished that steps be taken at once to insure an early result. As soon as the Constitutions had been drawn up he accompanied them with a petition that they be sanctioned, and the community incorporated. He also deemed it advisable that Pauline present the statutes and petition in person, which necessitated a trip to Münster. The president of the province gave her the assurance that he would recommend her cause to the *Ministerium* (Cabinet) at Berlin, and Pauline returned to Paderborn. The *Ministerium*, however, did not take immediate action in the matter, and the decision was pending for some time.

In the course of the proceedings, Pauline received a letter from Doctor Schmidt—since 1843 a member of the Privy Council at Berlin—in which he stated that her cause had been brought up before the *Ministerium*, but he advised most earnestly that she come to Berlin

and personally support her petition. To Doctor Schmidt it was a matter of great importance that the community be founded and duly chartered. He was a true friend and protector of the blind; he had recommended these poor unfortunates to Pauline's charity, and with his assistance her little asylum had been called into life. Though no longer active in Paderborn, he still kept a watchful eye on its welfare and growth. What great satisfaction must the formal opening of the Provincial School for the Blind have been to him, knowing to what reliable management the institution had been entrusted. Should this management now become a chartered religious community, he could be at rest as to the future of his beloved blind children.

Following Doctor Schmidt's advice, Pauline, accompanied by the same lady who had gone with her to Conflans, went to Berlin in the fall of 1848 to represent her cause, and to effect, if possible, the sanction of the government. Many a call was necessary, and many and great obstacles had to be overcome. After several months of work and waiting, Pauline received the encouraging news that her petition had been granted by the *Ministerium*, and an outline of the governmental order sent to

the king for his ratification and signature, so that there remained no further doubt as to its ultimate success. With a grateful, light heart, Pauline returned to Paderborn, where she was anxiously awaited by her associates, the teachers of the blind children—Maria Rath, Mathilde Kothe, and Elizabeth Schlueter.

The order, issued by the Cabinet February 24, 1849, and sealed by His Majesty, King Frederick William IV of Prussia, by which the legal existence of the community was recognized and sanctioned, and all the rights and privileges of a corporation granted, arrived a few weeks later. With this act all conditions for founding the community were fulfilled; the Church had given her permission and encouragement, and the government also had sanctioned the work. Pauline, therefore, had every reason to thank God and to place unlimited confidence and trust for the success of her work in Him who had thus far disposed all things so lovingly.

PART II
PAULINE'S LIFE IN RELIGION

CHAPTER I

FOUNDATION OF THE CONGREGATION OF THE SISTERS OF CHRISTIAN CHARITY, AND RE- CEPTION OF THE RELIGIOUS HABIT, AUGUST 21, 1849

THE one great end of every undertaking, the only one worthy of the Divine Majesty, is God's greater glory, and the efforts of some few chosen souls, burning with zeal for the furtherance of this glory, have culminated in the foundation of Religious Orders and Congregations. It may, in fact, be said that the desire to promote God's glory is the very essence of a religious community. The contemplative Orders seek this end by devoting themselves to union with God in a life of solitude and retirement; the members of active Orders aspire to this highest aim not only by personal sanctification, but also by works of zeal and charity. These special objects of the active Orders and Congregations are manifold; and it is one of the glories of the Church

that they were ever ready to meet the want of the age, *becoming all things to all, to gain all for Christ.*

The education of the blind children, Pauline's first object, was a limited field of labor, not sufficiently large to occupy a growing Sisterhood; and, in being urged by the Church to found a community, it was self-evident that its activity should be expanded. Pauline's heart went out to the poor and suffering, but the Master's appeal, "Suffer little-children to come unto Me," which had guided her heart and hand to the day nursery, to the instruction of poor children and of the blind, ever prevailed. From early childhood she herself had been blest with pious teachers and educators, and she realized, in an eminent degree, the vast amount of good that can be done by a conscientious teacher. Other works of zeal may be more striking to the eye than the instruction of children, but none are more solid, more fruitful, more worthy of the esteem of God and men. Education forms men, molds generations, decides the fate of individuals in time and eternity, decides the fate of families and of nations. Good education gives worthy priests to the sanctuary, legislators and just magistrates to the State; it supplies good chil-

dren to families, and forms those who are fitted to be at the heads of households; it gives protectors to religion, and saints to heaven. With the approval of the Church, Christian education and instruction of the Catholic youth, that "most excellent of all zealous labors," was therefore to be the *principal* work of the community.

Though the zeal for souls was to manifest itself chiefly in this work of education, none of the works of Christian charity was to be excluded, and the community was therefore to bear the name, "Congregation of the Sisters of Christian Charity."

In the early months of the year 1849 Pauline had completed the outline of the Constitutions, and the bishop approved them, with the proviso, that if in their practical observance in the course of time it should be found that any alteration be required, the change be taken up in the Constitutions.

The only thing now wanting was the religious habit which Pauline and her three associates were henceforth to wear, and which was to distinguish them as Religious. The longed-for day on which they were to receive the blessed habit from the hands of the right reverend bishop, the day on which they were

to enter upon their novitiate, was the twenty-first of August, 1849, the feast of St. Jane Frances de Chantal. Pauline had a great veneration for this saint, possibly due to a sympathy arising from the obstacles which both had to overcome before arriving at their goal. A retreat, conducted by Father Tewes, prepared the four postulants for the great event, and on the evening preceding the reception, the joyous peal of the Bussdorf church bells announced the solemnity of the morrow. A large number of persons attended the high Mass, during which Bishop Drepper conducted the ceremony of reception. In the chronicles of the community, the first part of which was written by Pauline herself, the event is thus recorded:

“On the 21st of August, the feast of St. Frances de Chantal, in the octave of the Assumption, the first four Sisters of the Congregation of the Sisters of Christian Charity—Sister Pauline von Mallinckrodt, Sister Maria Rath, Sister Elizabeth Schlueter, and Sister Mathilde Kothe, received the religious habit from the hands of the bishop of Paderborn, Right Reverend Francis Drepper, in the parish church of St. Andrew, at Bussdorf. The bishop appointed Sister Pauline von Mal-

linckrodt superior of the community, and at the altar he handed her the Constitutions which he had sanctioned."

An inexpressible, holy joy filled Sister Pauline's heart, as she had now reached the goal which she had sought and for which she had craved for years. The world is no more for her—she knows only the one thought, that she is now a spouse of Christ. The best insight into the emotions of her soul can be gained from her own notes which she wrote in recalling the day. They are the outpourings of a soul filled with love and confidence.

"What shall I say on recollecting God's great goodness to me!—My God and my all! Well could I say with the Blessed Virgin: 'My soul doth magnify the Lord, and my spirit rejoiceth in God, my Saviour, for He that is mighty hath done great things unto me: He has regarded the lowliness of His handmaid!'—I can scarcely comprehend God's unspeakable mercy. The goal at which I aimed so long is now reached. I have received the blessing of holy Church—I now fear nothing. How inexpressibly good is she to her children!—It was a precious nuptial day, a foretaste of the eternal peace. O my Divine Spouse, do

Thou help me that, secluded from the world, I may seek only Thy regard, Thy pleasure—that, as the bishop said when he mutilated my hair, I may not love the world, nor what is in the world, and when that second nuptial day, the day of my death, arrives, may I go forth in that same blessedness, and, as on the day of my reception I went dressed in white and with burning candle to meet Thee, may I then do likewise.—The bishop pointed out how the candle signifies the virgin, and that we should act as the wise virgins, who went with trimmed lamps to meet the bridegroom.

“What a precious, gratifying thought: Holy Church has blessed the clothes I wear! May the peace of God and all the benedictions which she pronounced come to me with the religious habit, and let the devil flee!—The benediction which the bishop spoke over us as, dressed in the religious garb, we knelt at the foot of the altar, was beautiful and touching. He invoked upon us the Holy Ghost, the Spirit of Wisdom and Understanding, of Counsel and Fortitude, of Knowledge and Piety, and the Spirit of the Fear of the Lord, and whilst he prayed and invoked God’s blessing upon us, it was as if I were receiving these gifts. No feeling of timidity was in me, but a calm, firm

trust that, thus prepared, and thus blessed by the Church, we could go steadily onward in our new vocation. There is a special dignity in a vocation approved and blessed by holy Church.—This feeling, mingled with that of a holy joy and confidence relying on the might of the Beloved of my soul, was predominant on that blessed day.

“The priest sang the Gospel of the kingdom of heaven likened to a precious pearl, and how the merchant sells all he has to buy the pearl. From the bottom of my heart I joined him, and realized that to give everything is a mere trifle, verily nothing, as the price of heaven.—In holy communion the covenant between the Lord and me was sealed, and the dear blind children belong to this blessed, indissoluble union. I thought of father and mother, of Dortmund and Paderborn, of our community—all, all, I recommended to the Beloved of my soul, and I know that in His faithful hands everything is secure and well taken care of. Oh, with what joy did I offer myself as a holocaust—how happy was I that He vouchsafed to accept me! O blessed day, the aim of so many years’ desire! O blessedness, that I despised earthly ties—I have attained what I sought: I am espoused to the Heav-

only Bridegroom! My boldest wishes are fulfilled.

“After holy Mass we again approached the altar and received from the bishop the religious names.—The world and all its vanities should be forgotten—a new life in religion should begin, and a new name intimates this, be it that the names and patrons which the bishop chooses and gives be the same, or others than we received in holy Baptism.—Having given us the names he appointed me superior. No fear came over me—it was as if I were receiving strength and grace for the office which God and His holy Church confided to me—as if the bishop were pronouncing a blessing of fructification when he said, ‘And I entertain the hope that under your guidance the community will grow and spread.’ ‘He that entereth in by the door is the shepherd of the sheep,’ we read in the Gospel. Through the right door—Christ and His beloved Church, I have entered. May He grant that I be a good shepherdess who gives her life for her sheep. May He grant that I lead the souls confided to me to good pastures, and that none may go astray. I can do nothing, I must learn everything from my Divine Spouse. I have asked Him to help me—He will surely do so.

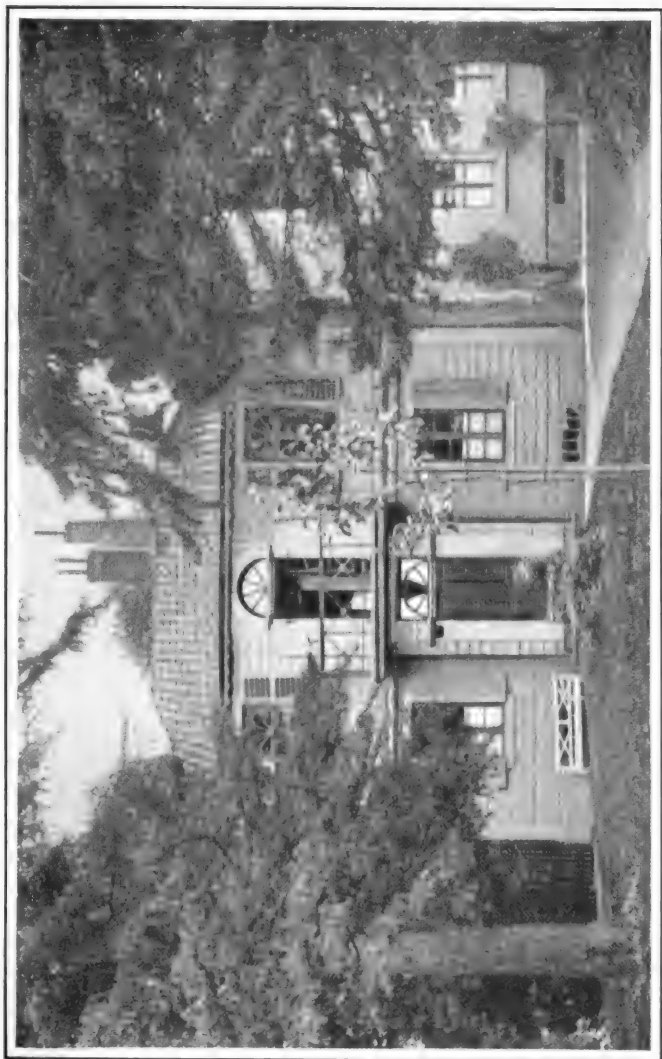
"The bishop handed me the Constitutions which he had approved, and recommended their faithful observance.—O Jesus, Abyss of Mercy, give me Thy grace! Dear St. Frances de Chantal, pray for us, that we may worthily follow our vocation!—The ceremony was ended with the *Te Deum*.

"With a joyous, grateful heart, accompanied by the best wishes of the bishop, the vicar-general, and Father Schmidt, we returned after the solemnity to our modest little home. Every one was so kind, and this great kindness touched and humbled me. While we were at breakfast, and entirely unexpected, there resounded from the garden a song appropriate for the day. It was sung by the dear blind children, who were so moved that they could scarcely sing, nor recite a poem relating to the occasion. It was touching—indeed, we had been on Thabor, but Calvary must follow. But onward, courageously! Blessed by holy Church and strengthened by the Beloved of my soul, I can do all things. If only I please my Jesus, that is sufficient; if only I serve Him, praise Him, love Him, then it is sufficient. Every event, every undertaking may serve thereto, the successful one as well as the unsuccessful, the one to His greater glorifica-

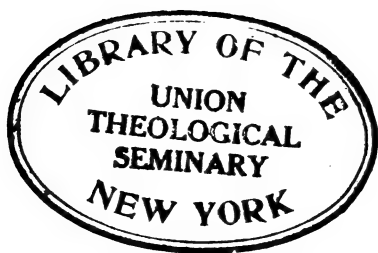
tion outwardly, the other to His glorification in my soul, and for my perfection. May He do with me what He will, may He bless me and our work as He will—He is the Lord, He knows what is necessary in His kingdom and what tends to His glory.

“I rested a day in this heavenly joy. Well did I know that it could not last long here in this valley of tears—it was a foretaste of heaven. The remembrance of such consolation strengthens for trials and refreshes for the heat of the day, the working day.—A new life began, a great period was unfolded before me—a life in the Church and for the Church, in the truest sense of the word. O great dignity, O serious word! The day of our reception was a day of real pleasure, but it was a pleasure in our innermost soul, not such as the world enjoys. We spent it like the preceding, in retreat and in recollection, recalling to mind the many graces which we had received from God. Hence arose the custom in our community of spending reception day in quiet retreat.”

After quoting the above, which so informally and clearly depicts not only the ceremony but also the sentiments of Pauline's heart, a



FIRST CONVENT AND MOTHER-HOUSE OF THE COMMUNITY, PADERBORN



few words may certainly be devoted to the three chosen ones who helped to lay the cornerstone of the community.

Prior to her associating herself with Pauline, Sister Elizabeth had spent a number of years in self-sacrificing charitable work. Indefatigable where she could render assistance or alleviate suffering, truly humble and pious, she was a most desirable character to assist in the foundation of such a work, and Pauline considered it a loving dispensation of Providence that one so perfect should wish to join her.

Sister Maria had for years been active as teacher when she decided to devote herself to the care and instruction of the blind, and to associate herself with Pauline. The School Board could not reconcile themselves with the thought of losing so competent a teacher, and besides promising an increase in salary, they offered to give her an assistant and to bear the expenses of an annual sojourn at a health resort, if she would only keep her position. Notwithstanding such flattering proof of esteem, she remained faithful to her decision of following the divine call. She led an edifying, holy life in the community, and died November 24, 1864.

Sister Mathilde was the youngest of the four. Pauline became acquainted with her at the time she was organizing the asylum for the blind. She at once detected the good qualities and talents hidden in the young girl, and the latter was easily won for the work among the blind. The willingness and child-like simplicity with which she permitted herself to be directed by Pauline, rendered her capable of excellent services with the blind children. While she was attending the normal school, all her spare time was given to Pauline's charitable work, and after a very successful completion of her studies in 1848, she devoted herself entirely to the instruction and care of the blind. God had chosen her to assist in the foundation of the community, and her great humility combined with other excellent traits of character made her a most useful instrument in His hands, so that she is quite deserving of being regarded as one of the pillars of the community. Throughout her life she filled difficult and important positions, among them that of the first provincial of the North American province, and after Mother Pauline's death God gave to the community in her person a second mother-general,

filled with the spirit of the Foundress. Sister Mathilde died July 31, 1895.

This little band of four constituted the mustard seed planted in the soil. God gave it growth, so that it developed into a mighty tree spreading its branches over distant continents.

CHAPTER II

NOVITIATE OF THE FIRST FOUR SISTERS, AND THEIR TEMPORARY PROFESSION, NOVEM- BER 4, 1850

WITH the day of their reception, Sister Pauline, Sister Maria, Sister Elizabeth, and Sister Mathilde entered upon their novitiate, which, according to the Constitutions, was to last two years. In conscientious observance of their adopted Rule, the four novices remained up to the time of their first profession in their quiet little Mother-House, and devoted themselves to their accustomed duties, the education and care of the poor and blind children. The little convent and Mother-House, hidden, as it were, behind a double row of tall fir trees; the adjacent asylum, surrounded by old chestnut trees and the children's playgrounds, and the day nursery, also in the immediate neighborhood—this was the cradle of the community and its first field of labor.

Notwithstanding the inconvenience to which

they were subjected by the inadequate room, the novices applied themselves with exemplary, self-sacrificing love and willingness to their duties. So zealous were they in the fulfilment of everything pertaining to the religious life, that the bishop found it expedient to make an exception to the Constitutions prescribing a novitiate of two years' duration, and to permit them to make their simple, temporary profession after the expiration of the first year. The day appointed for the solemn act was the feast of St. Charles Borromeo, the 4th of November, 1850. The ceremony of profession, like that of reception, took place in St. Andrew's church (also called "Busdorf church").

If Sister Pauline had been overwhelmed by the happiness which filled her soul on the day of reception, what may we expect her to say of her profession? During the long period of fifteen years all her desires had aspired to this most intimate union with Christ. With Him, who had not whereon to lay His head, she wants to lead a life of poverty; to Christ, the Immaculate Lamb, she consecrates all the affections of her soul, and out of love for Him who was obedient unto death upon the cross, she desires to lead a life of obedience. As in

the preceding chapter, her own description of the ceremony and of the happiness which overpowered her is given preference, without fear of becoming wearisome, for an attempt to paraphrase her enthusiastic colloquy, the broken sentences, so abundant and diffuse, would destroy that expression of ardent love and happiness which breathes in every line.

“Jesus, my Divine Spouse, Thou, the only Beloved of my soul! My whole past life terminates with the day of my profession—a complete renunciation of the world ends it. O blessed end, sins remitted—dead to the world, to live for Christ! O infinite happiness, when one day the bells, whose festive peal proclaimed this happy death, this nuptial feast, toll to announce my real death, the departure from this world, the entrance into the splendor of heaven, to be most intimately united with Christ. How happy shall I be if I may then end the second period of my life as successfully as the first! Indeed, Lord, Thou didst keep Thy word; Thou didst bounteously reward the sacrifice which I made Thee after my Confirmation. To give me Thyself, is that not too much?—I am rapt into ecstasy when I behold the ring which the bishop put

on my finger. Yes, truly, He who is the most rich, the most powerful, the most noble, has chosen me as His spouse. How the pomp and the glory of every earthly union disappear when compared with the Divine Spouse! What a blessing that I did not enter into an earthly affiance! Lord, accept the sacrifice which I would offer Thee; behold, more I have not. Thou shalt have my undivided heart—it clings to nothing outside of Thee. I will follow Thee in poverty, chastity, and obedience. Detached from everything, free from all worldly drawbacks, the affections of my soul shall be concentrated only in Thee, seek only Thee, love only Thee—directed to the one thing necessary. Thou, my Beloved, the Object of the eternal hills, to whom, on account of so many petty aims, many in the world fail to aspire, or do so only by halves, so that death overtakes them before they reach their goal, Thou shalt be the sole aim of my life. With holy joy I cast aside the burden of trumpery which might retard me in my onward march, in order that I may the more easily and quickly, in poverty, chastity, and obedience, find Thee, the precious pearl of eternal life.—And now, O Fair Love of my soul, in order to add to that which I am so overjoyed to give, all that I have,

I add to the vows of poverty, chastity, and obedience, according to the manner prescribed for our community: my health and my life, which I am willing to sacrifice out of love for Thee in the service of charity.

“In a special manner I am obligated to holy Church. The community has placed itself, I have placed myself, at the disposal of the bishop. Lord, here we are, send us!

“I was overjoyed that God deigned to permit me to consecrate myself to Him. I was fully aware of my happiness—within me there was such peace, such bliss. I thanked Him that I had not bound myself by earthly ties; my whole heart I entrusted to Him, and I know of nothing to which it would cling outside of Him. O dear Bussdorf church, who would have thought that within thy walls I should attain the climax of happiness!—The complete detachment from all earthly things, everything required by the vows of poverty, chastity, and obedience, passed before the eyes of my soul, and I was glad to offer all to the Heavenly Bridegroom. How different is He from all others! He, being infinitely rich, requires no dowry—nothing but my heart, my heart alone. Yes, Lord, Thou shalt have it. I will love Thee; I will keep my eyes on Thine, and be

quick to follow every one of Thy beckonings; my whole ambition tends only to Thy pleasure. What does the whole world concern me, if only I please Thee, Thou, my sole Beloved!

“At the Epistle the bishop blessed our rings—let me say, our wedding rings. The day’s Gospel was of the servants to whom the lord delivered his goods, and how the one who had received five talents went and gained other five. O dear Lord and Saviour, help me, that I may do as the faithful servant, to whom Thou gavest life everlasting—that not that woe come over me which came over the unprofitable servant who went and buried his talent: *he was cast into exterior darkness, where there is weeping and gnashing of teeth. To every one that hath shall be given, and he shall abound, but, unto whomsoever much is given, of him much shall be required.* As regards the vows and their fulfilment, I rely entirely upon the superabundant mercy of God. He is faithful—He will direct everything to a blessed end. He gave us the Commandments, and with them the grace and the strength to keep them. Through His Divine Son He gave us the Evangelical Counsels—they are the surest means of arriving at perfection. In giving us these Counsels, He, the

Infinite Good, must, at the same time, give to those who follow the Counsels the grace and strength to observe them. Only now do I comprehend the word: 'Not all men take this word, but they to whom it is given.' Formerly I had stood in awe of the Evangelical Counsels, but when I came in closer touch with them, the fear that through them I might increase my guilt, gradually left me. In the novitiate I felt that with God's grace I could keep my soul free from the disposition of worldly goods,—except when the superiors would permit me to attend to necessary business—that I would succeed in being open and childlike to my superiors—felt that I would be extremely glad to offer to the Divine Spouse of my soul my most tender affections, seeking His pleasure alone. I depended entirely upon God's mercy, which would help me to keep the vows, and now—now I understand how they never can be a snare to lead me into sin so long as my whole heart is turned to God. God is infinitely faithful, and He loves us with an inexpressible love. He is anxious to give us eternal life, everlasting happiness, for which He created us, unto which He redeemed us. He asks nothing more but that the soul deliver itself to Him, that it love Him. He gave it

the counsel to throw aside all the dross of wealth, all earthly love, and self-will, and to confide itself to Him; He will know how to guide it safely through this world to a blessed eternity. 'Who is she that cometh up from the desert, leaning upon her beloved?' thus may it be said of a soul whom Jesus Himself directs. O dearest Master, give me the grace that I may be able to say at the end of my days as that saintly man said: 'My conscience does not reprove me for anything in regard to the fulfilment of my vows.'

"After the Gospel we went to the altar, and having expressed our desire to be permitted to make the holy vows, the bishop said: 'Let us first invoke upon you the intercession of the Blessed Virgin and of all the saints,' and he began to say in Latin the Litany of the Saints, and in low, solemn tone, the numerous priests present answered, '*Ora pro nobis*,' etc. During the Litany we lay prostrate before the altar, with face resting on the lowest step. What took place in my soul! I besought God to pour out upon us the fulness of all that for which the bishop and the priests prayed. Tears of emotion and holy confidence came into my eyes—I do not remember exactly what I prayed, it came from the depth of my heart.

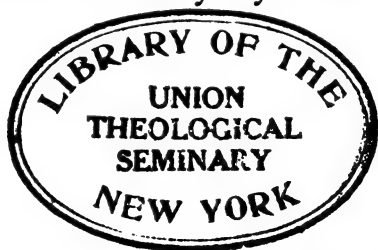
I prayed God to accept the oblation which I was so happy to make; I asked Him to assist me in the fulfilment of my vows—to bless the community—that the Holy Ghost might come upon me.—Those were happy moments—The bishop turned, and, with mitre and crosier, thrice pronounced the blessing upon us.—I implored God to admit us into the company of His elect, implored the Holy Ghost to bless us.—After the blessing we rose to our knees until the Litany was ended. When the bishop addressed us, we rose and knelt on the lowest altar step, repeating our plea to make the vows, and he permitted it. I then received the burning candle, knelt one step higher, and pronounced the vows. I pronounced them loud and distinctly, and was deeply impressed with the meaning of the important words.—May God give me the grace to persevere to the end! It is my firm resolution to live and die in this community—I said—and to prevent everything that could make my will, which I have here avowed, swerve. I vow to practise the Evangelical Counsels of poverty, chastity, and obedience, in the manner prescribed for the community. I said that I would quickly and willingly obey the bishop or his vicar, the mother superior or her representative. If,

therefore, the bishop were to appoint another superior, I had completely submitted myself in advance. I declared myself willing to be sent to missions and to return at the will of the bishop and the superior. I said that I wished to place my time and my strength, health and life, in the service of the blind, the children, and the needy. Dear Lord, help me! I desire to be a victim of Thy love, to be consumed in the practice of charity, like St. Charles Borromeo, whose feast was celebrated on the day of our profession. Lord, help me to follow him! Help me, also, to keep the Rule, as I promised Thee at Thy holy altar.—After pronouncing the vows I handed them in writing to the bishop; the manuscript was laid on the altar, and the bishop permitted me to kiss his ring. When I had stepped back, Sister Maria, Sister Elizabeth, and Sister Mathilde pronounced their vows, each one individually. Then the bishop presented us with the blessed rings and put them on the third finger of our left hand—they should remind us of the vows, of the troth which we had plighted to the Lord, and as the ring is without end, our fidelity should be likewise. After this he gave us his blessing, and implored upon us the gifts of the Holy Ghost.

"Holy Mass continued up to communion. O blessed hour! In the vows I had given myself to the Lord, to the Beloved of my soul, and in holy communion He gave Himself to me; here our covenant was sealed. O fulness of God's grace!—Lord, I thank Thee for all the graces which Thou hast imparted to me during my whole life through the Most Blessed Sacrament. O holy Mother of God, accept the spouse of thy beloved Son as thy daughter. On the day of my first holy communion Mary was given to me as my protectress—oh! she has cared well for me, but may she be my mother now more than ever.—How happy did I consider myself in being espoused to Jesus—the happiest one of our family! I prayed for all those near and dear to me, living and dead. I placed everything in God's hands, knowing that the Beloved would gladly hear the prayers of His spouse.—End of Mass.—*Te Deum*.

"Having returned home, the convent decorated in greens, and the songs and recitations of our dear blind children afforded us great pleasure, and the day was spent in blessed solitude. How quickly the hours passed! In the afternoon we read the life of St. Charles Borromeo, which made a deep impression on

me. May God give me the grace to imitate his holy zeal and ardent charity. Thanks, inexpressible thanks to God for all the graces which He gave me on the day of my profession and during the preceding retreat. With His grace I shall prove my gratitude by bringing forth fruit which may be seen in my life. Especially shall I endeavor to practise a tender charity toward the Sisters, the blind, and all the members of the household, and to everybody; I shall strive to guide and direct the community in a good and vigorous manner, that it may advance in perfection. May God bless it (annihilate it, if it displease Him, but that I do not believe, since the blessing of the Church rests upon it); may He therefore bless it abundantly, spread it, if it please Him, dispose of it in whatever way He will. May He lead those souls to it whom He has called thereto. To me may He give the proper understanding to distinguish true vocation, that I may not reject one who is called, and not admit any one uncalled. May He give me the Holy Ghost, then I can do all things. May He give me and us all the grace to keep the holy Rule, and to please Him every day of our life."



This description of Sister Pauline's first temporary profession and of the emotions which filled her soul to overflowing gives us the best insight into the disposition with which she entered upon the second part of her life. The spirit of love and generosity permeates every sentence, and since she remained constant, one can readily picture the degree of perfection attained in the thirty-one years of her religious life.

This first temporary profession was followed by an annual renewal of the vows. Later on, the feast of the Immaculate Conception was set aside for this solemn act, in preparation for which the Sisters are required to make a three days' retreat. The day on which Sister Pauline had the grace to offer herself irrevocably to God as a perpetual holocaust was the feast of Our Lady of Mount Carmel, 1866.

CHAPTER III

ERECTION OF A NEW PROVINCIAL SCHOOL FOR THE BLIND—ACTIVITY AND SPREAD OF THE COMMUNITY UP TO THE TIME OF THE KULTURKAMPF—APPROBATION OF THE COMMUNITY

AFTER their profession, Mother Pauline and the three Sisters could not long remain united in their devout little community circle as they had been during the novitiate, for even before the community had been founded, a well-known and venerable priest in Dortmund, Reverend F. Wiemann, had applied for Sisters to take charge of his girls' school as soon as the community would be able to accept it. The zealous pastor had to overcome many obstacles to obtain the consent of the government, but having finally succeeded, Mother Pauline granted his request, and this the more willingly, since she considered it a loving disposition of Providence that the community should be called upon to enter its first sphere of activity in her father's native city. Her grand-

father on her father's side had been burgo-master of Dortmund, which, after its unfortunate departure from the true Church as a result of the so-called Reformation, had been a great stronghold of Protestantism. The Mallinckrodt family was Protestant, and Pauline, in consequence of her father's marriage to a Catholic, the first Catholic girl descendant in centuries. To her it seemed as if God were giving her a pledge of His mercy and grace toward her departed father whom she loved so dearly, by offering her an opportunity to assist in reviving Catholicity in his native city by a thorough Catholic education of young girls. On the 31st of December, 1850, Sister Mathilde, who had been appointed for the work, left for Dortmund, with Sister Maria, by whose wide experience in teaching and organizing classes she was for some time to profit. The task was a very difficult one for the youthful Sister Mathilde, but with God's help and "her great patience, her forbearing charity, her readiness to sacrifice, her perseverance, and her diligence," as Mother Pauline enumerated the traits of character which she unfolded, the mission became a most prosperous one.

This first separation was soon to be followed

by one much more painful. Sister Elizabeth had been ailing for some time as a result of her overexertion in charitable work prior to the foundation of the community. In February, 1851, Mother Pauline wrote to Louise Hensel: "Sister Elizabeth is very ill; God grant that she recover—we need her so badly. I would be very happy if God were to restore her to us, but I have made Him the sacrifice. May He deal with her and with us all according to His most holy will. A happy death, leading to an everlasting union with Christ, is the goal of our earthly pilgrimage." God accepted the sacrifice, and on March 9, Sister Elizabeth departed this life to represent the community at the throne of God.

Mother Pauline and Sister Maria were now alone in Paderborn. One of the greatest difficulties with which they had to contend was the lack of room. The increase in the number of blind children made the erection of a new building indispensable, and while the committee in charge were reluctant to give their consent, fearing that the cost might go beyond their means, Mother Pauline pursued her aim slowly, but so successfully, that by the middle of September, 1851, the new Provincial School for the Blind was nearing completion and could

be blessed. The building cost a great deal of care and worry, but Mother Pauline sought only God's honor in the welfare of His destitute children, and therefore success accompanied her efforts. "From the many exertions," she wrote in the chronicles, "I was quite fatigued, but the day drew near which was to fill me with new courage and reward me abundantly for all cares and labors. On the 29th of October the right reverend bishop said holy Mass in the chapel of the new asylum, and left the Blessed Sacrament in the tabernacle, a grace for which we had prayed long and fervently."

With this enlargement and progress of the asylum the community itself was to make a decided advance. Religious order could now be more perfectly observed, and with this interior development the outer activity was to go hand in hand. On the 22d of September six postulants had received the holy habit, and Mother Pauline was thus enabled to take charge of the orphanage at Steele which she was urged to accept. She accompanied the Sisters and remained with them several months, until she was convinced that they were well trained in all their duties. God's signal blessing rested also on this second mission.

About this time Divine Providence anticipated Mother Pauline's fervent wish, and provided for the spiritual growth of the community in a most unexpected and liberal manner. In 1852 the Fathers of the Society of Jesus returned to Paderborn and resumed their former activity. Mother Pauline welcomed this opportunity devised by Providence, and at her request these zealous and experienced men took special interest in the spiritual furtherance of the community. In these early years it was Father Minoux who more particularly devoted himself to the Sisterhood, and Mother Pauline scarcely found words to express her gratitude for the blessings received through him. "It was a sweet dispensation of Divine Providence," she wrote in the chronicles, "that a man so eminently qualified to act as director in the religious life was sent to Paderborn to serve the Sisters as a sure and enlightened guide. Our will was good and sincere, but our inexperience was still great, and only after we had such a master we saw how much we were in need of him. In his excellent discourses he pointed out to us the path we should follow: strict conventual discipline; devout, interior, religious life; vigorous effort to attain perfection; careful endeavor to become

useful and capable in the cause of our vocation, combined with an amiable simplicity and cheerfulness." By their willing counsel, their officiating at the divine services in the chapel of the asylum, and by their conducting retreats, the Fathers made themselves most deserving of the gratitude of the community.

Grave and serious as the Sisters' life was being molded, Mother Pauline took precaution that a cheerful spirit be unfolded to the blind children, knowing well that friendliness and cheerfulness are most essential in the art of education, particularly where children suffer some physical defect. This spirit reigned in the blind asylum. The children were given ample recreation hours, during which they would run about the beautiful playgrounds with remarkable certainty. At suitable times they made outings, accompanied by Mother Pauline and the Sisters, and after a march through woods and meadows, they would relish, in some shady spot, the luncheon prepared for them. On Easter they searched for Easter eggs which were hidden in the garden, and on Christmas they would stand with amazement before the Christmas tree laden with gifts, for, what they could not conceive with the eye their fantasy replaced on hearing

the vivid description given by the Sisters, and the sense of touch, so keen in the blind, supplemented what was still missing. A greater joy than that which, on such occasions, was reflected on the faces of these blind children, or to which they gave expression in their merry songs and hymns, can not well be imagined, and one could frequently hear from friends of the institution who were present at such celebrations:

"If any one chances to be in a melancholy mood, he need but go to the happy blind children, and he will be merry again."

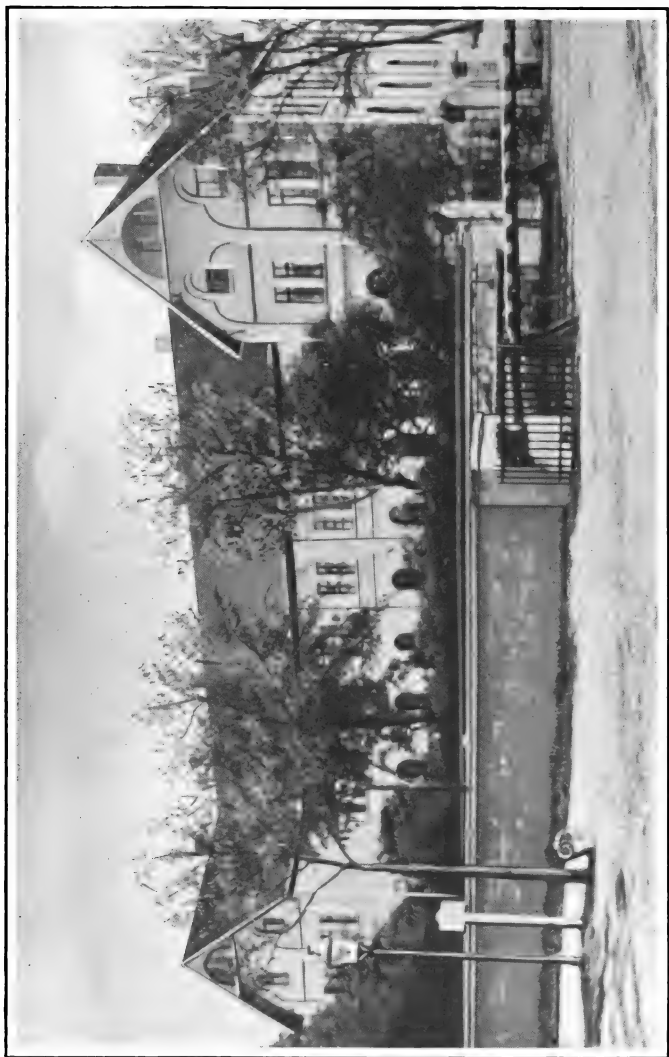
How overjoyed Mother Pauline was when she saw her dear blind children so happy, can be understood.

That there was no want of loving care for the blind children, every visitor to the asylum could convince himself on going through the beautiful and well-conducted classes and work-rooms, dormitories, and garden.

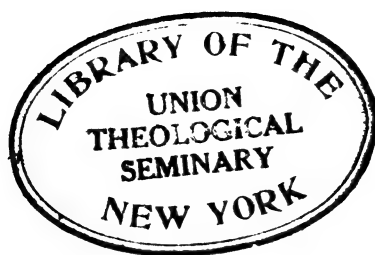
Twice the asylum was honored by a royal visit, the first time in 1853, when King Frederick William IV of Prussia and his suite came to see the institution. Tears of emotion sparkled in his eyes when the blind children sang their welcome song, and one of the little girls recited a poem. The king was signally

pleased with his visit, and gave expression to his gratitude and favor. In 1864 when Queen Augusta of Prussia—whose tender compassion for the suffering was well known—came to Paderborn, she also honored the asylum with her royal visit, and afforded the children pleasure by her kind, loving words. In her joy that these poor children were so well cared for, she embraced Mother Pauline, and spoke such heartfelt words of encouragement, that all were surprised at her simplicity and cordiality.

Convenient and spacious as the asylum was for the twenty-four blind children sheltered in it, so keenly was felt the need of more room for the purposes of the Mother-House. Many candidates, who were anxious to be numbered among Mother Pauline's spiritual daughters, applied for admission, and the modest little convent was no longer able to serve the most essential needs. The erection of a new Mother-House adjoining the old one was therefore begun in 1854, and completed the following year. Well arranged and appropriate for its function as it was, it was a great sacrifice for Mother Pauline to exchange her home amid the blind children for that in the new building, and it may be said that she practically had to tear herself away from this, her first and



ASYLUM FOR THE BLIND, PADERBORN



favorite foundation. In a letter to Louise Hensel she says: "I provided for the asylum by appointing amiable Sisters and a very good superior, so that the dear blind children shall not suffer any loss, but the separation from an institution which from its very beginning I had nurtured with so much love and care, and which, with God's grace, grew to such bloom, was exceedingly hard for me."

Previous to this time the life of the community had been centered in the asylum, but now the Mother-House took up its due and important rôle. The order of the day could be regulated and carried out more perfectly, and great stress was laid on bringing the interior and exterior life into strict conformity with the requirements of religion. Mother Pauline gave the instructions on spiritual life and the holy Rule, and what weight she attached to the one important point, viz., that the spiritual life be fostered in every way, and that the Sisters receive ample opportunity to advance in the true spirit of their holy vocation, may be seen from the fact that in addition to the annual retreats, she took advantage of every occasion to provide for special conferences and short retreats. All this did not fail to bear fruit. The community was zealous, and made rapid

strides on the road to perfection. In 1857, at which time the membership had increased to fifty-four, and the number of missions to six, Mother Pauline could conclude the first part of the chronicles with these words: "On my annual visits to the missions I am always pleased anew by the love which the Sisters bear for one another, by their simplicity, and competency. With deepest gratitude I contemplate all the countless and great benefits which God's goodness has lavished upon our community.—Continue, O God, to watch over us in Thy loving Providence. To Thee be praise for every struggle, for every affliction, which Thou sendest us, as for every joy, for both come from Thy paternal heart, both for our salvation. And as we have received the blessing of our bishop, so let us partake of the happiness to receive the approval of the Holy Father for our community. In Thy goodness, O Lord, we have trusted; to Thy goodness we will entrust the future, and Thou wilt not let us be confounded. *He who trusts in the Lord shall be as a mount; he shall not be moved.*"

The wish to see her community incorporated with the organism of holy Church had grown to be the one great object of her prayers and endeavors; and if it was accomplished within

a remarkably short time, Mother Pauline attributed it next to God to the untiring efforts of the bishop of Paderborn. In the meantime, Bishop Drepper, who had so zealously watched over the community from its beginning, had died; but in the person of his successor, the Right Reverend Conrad Martin, the community gained another warm friend and advocate. It was he who, during three pilgrimages to Rome, represented the cause to the Holy See, and so successfully, that the desired approbation of the Constitutions was granted without reserve.

Preparatory to their being submitted to Rome, Mother Pauline had, since the late fall of 1857, subjected the Constitutions to a thorough revision, in which important work she enjoyed the active support of the bishop, of Father Roh, and other distinguished Fathers of the Society of Jesus. After the completion of this comprehensive and eminently responsible task during the course of the following year, she presented the Constitutions to the Sisters assembled in chapter, who received them with warm enthusiasm.

In 1859 the bishop set out on his pilgrimage to Rome, carrying with him the Constitutions for presentation to the Holy Father,

Pius IX. When he returned in May he could assure Mother Pauline that the first stage of the canonical process of approbation had been successfully passed, and handed her the Decree of Praise, in which the community was recommended, and enriched with indulgences. The second pilgrimage was made in 1862, on the occasion of the canonization of the Japanese Martyrs, and this time, too, he returned with the good news that the Holy Father had given his approval during an audience, which verbal approval was followed by the Decree of Approbation of the Community, dated February 21, 1863. The Decree of Approbation of the Constitutions for the usual period of ten years was given in 1867.¹ "How happy were we," Mother Pauline wrote, "now to be in possession of that which we had ardently desired throughout so many years!"

During these years of longing for this highest sanction, the community endeavored to make itself worthy of so great a favor by perfecting itself in the interior life, and by conscientious observance of the holy Rule. According to the Constitutions, which prescribe a *Third Novitiate* before the final vows are made,

¹ The Final Approbation of the Constitutions by the Holy Apostolic See was given February 4, 1888.

Mother Pauline and four Sisters withdrew from their accustomed duties, and entered, April 25, 1866, upon the first third novitiate held in the community. This novitiate, under the general direction of Father F. Behrens, S. J., was a time specially devoted to spiritual advancement. Mother Pauline took part in all the practices of the novitiate, and even though, in her humility, she considered herself a novice, and wished to be regarded as such, she was at the same time a wise and loving mother, mistress, and guide. The happy day of final profession was July 16, the feast of Our Lady of Mount Carmel, and the blessed time of this first third novitiate was brought to a close on the feast of Our Lady's Assumption, 1866.

The community grew constantly, both in the number of its members and in the number of its foundations. While it was still small, and the management less comprehensive, Mother Pauline filled the office of mistress of novices. With the rapid growth of the community the office of superior and mistress of novices could not be permanently combined, and in 1858 the novitiate was therefore entrusted to Sister Mathilde.

God's blessing rested on the community, and both ecclesiastical and civil authorities gave it

marked proofs of their favor. In order that the Sisters be well qualified to conduct the schools, Mother Pauline was solicitous that they receive a good pedagogical education and training. Many of the candidates who applied for admission were qualified teachers, while others who had not as yet received a normal school training devoted themselves to study in order to take the State examinations. On account of this thorough training, the government was quite willing to place schools in charge of the community. In 1871 the community had twelve educational foundations in the province of Westphalia: Paderborn, Dortmund, Soest, Witten, Unna, and Höxter; also a number in the Rhine Province: Crefeld, Anrath, Steele, Viersen, and Solingen; in Saxony: a royal educational institution in Dresden, and schools in Magdeburg and Oschersleben; one academy and school in Constance, and an academy, a sewing school, and a day nursery in Sigmaringen. The membership of the community at this time was upward of three hundred.

In the tedious and trying labors of this widespread activity, the Sisters sought to invoke the divine blessing upon themselves and their work by a zealous endeavor to reach the per-

fect spirit of their vocation, and in this Mother Pauline came to their assistance by her striking example of every virtue, and her wise, motherly counsel. She was possessed of a sweet and characteristic gentleness which gave her a singular influence over every one with whom she came in contact; all eyes were directed to her, all hearts beat with love and veneration for her. Nothing could exceed her tenderness and kindness toward those for whose perfection she was so keenly solicitous, not only in the daily customs of their common life, in which she herself was always a model, but in every possible respect. In all the sorrow they had to endure, whether spiritual trials or pain and grief of another nature, no mother could have shown a more affectionate, intelligent, and persevering sympathy; nothing which interested them was ever indifferent to her. The annual visitations were a source of blessing for the various foundations, and the days on which the Sisters had their beloved Mother with them were looked upon as memorable days of happiness. The joy was anticipated long in advance, and all rivaled to afford her pleasure. In her profound humility Mother Pauline would gladly have prevented all this, but the love which the Sisters bore for

her was not to be restrained. The Sisters were united among themselves and with their superior by the bond of charity, and out of this *charity, which is of God*, arose the spirit of a holy joy, which, coming from the head, formed a characteristic mark of the community.

A special means which Mother Pauline introduced and recommended to promote and preserve charity deserves mention. As many of the missions were scattered, and it was difficult for the Sisters to meet and become acquainted with one another, she wished that they carry on correspondence, for, aside from the view of thereby promoting charity, she intended it to be a means of mutual edification and encouragement to strive with renewed vigor in their common aim. She herself was most zealous in this practice, encouraging, guiding, and instructing in countless letters. The Sisters looked up to Mother Pauline as a saint, accepting her counsel and direction with a corresponding veneration, and, owing to this fact, a large number of letters was carefully preserved and has since been collected. They combine the anxiety, care, and tenderness of a mother, with the wise and experienced direction of one eminently enlightened in the ways of interior life.

CHAPTER IV

THE KULTURKAMPF—A NEW FIELD OF LABOR OPENS IN THE NEW WORLD

(1871-1873)

AT the time the community was thus prospering and expanding, the storm-clouds of an approaching conflict of the government with the Roman Curia were slowly gathering. While it lies not within the scope of the present work to enlarge upon the causes and ravages of this violent conflict of principles since known as the "Kulturkampf," the present sketch would not be complete without brief reference to the lamentable attack on Catholicism which, throughout more than a decade, exerted every effort to fetter the Church of Rome.

The great historic events of 1866-1871 had deeply agitated the various political parties, and all problems were considered in the light of their most extreme consequences. Inimically disposed toward the Catholic Church and all positive Christianity, the Liberal Party

hoped, with the help of the legislation and State schools, to secure for "free and independent science" an absolute control over the intellectual life of the whole German nation. Simultaneously, however, Catholic life was taking on a new development throughout the entire West. The Catholics of Germany rallied to the defense of Christian teaching and life, so violently attacked by a multitude of infidel writers, and undertook in a representative body known as the Center (*Centrum*) to withstand in Parliament the combined opposing factions. The Center Party, in which Herman von Mallinckrodt took so eminent a part, stood as one great phalanx to defend the rights of the Church; but it was outnumbered, and the agitation was already too deeply rooted to yield to the most irrefutable arguments. New laws were enacted, the so-called May Laws, which encroached upon the rights of the Church and so restricted the exercise of the holy ministry, that their violation was unavoidable. In hundreds of cases fines were imposed upon the clergy for the performance of their sacred functions, and as the condemned ecclesiastics could not always pay the imposed fines, they were forcibly collected, or the undaunted confessors were confined to prison. Bishop

Martin of Paderborn was also sentenced to heavy fines and imprisonment, ending in exile.¹

One of the hosts of evils which accompanied the Kulturkampf, and one which was brought to bear most heavily on the life-work of Mother Pauline, was the expulsion of the Religious Orders from the schools. From the very beginning the signs of the approaching storm gave rise to grave fears. "Nothing happens without the holy and adorable will of God, which is loving in all its dispensations," and, "To them that love God all things work together unto good," were the consoling thoughts with which Mother Pauline looked into the future. In fact, it seemed at first as though the storm-clouds would pass without discharging their load on the houses of the community, for the government had approved the opening of new classes, and manifested favor in other ways. In addition to this, and despite the unfavorable times, a goodly number of promising candidates applied for admission, counterbalancing the painful losses sustained by sickness and death. Notwithstanding the hopes to which this gave rise, the aspect of the ap-

¹ The laws of 1886 and 1887 modified the May Laws in an acceptable way, and thereby the Kulturkampf was formally ended.

proaching contest and its aim at the Religious Orders—primarily the teaching Orders, could be clearly seen by the end of 1871.

“With apprehension,” so say the chronicles of the community, “Mother Pauline followed the course of events, and it grieved her deeply to see that Holy Church was being so sorely oppressed. To this was added the care for her beloved work, and the question, ‘What will become of us?’ always presented itself anew.” Well was the question justified, for by the law of June 15, 1872, which declared that members of religious communities were no longer to be admitted as teachers in the State schools, and that the existing contracts were to be dissolved by the school authorities, the future activity and even the existence of the community seemed in doubt.

If here we cast a retrospective glance at the community, we see in it a well-organized and most prosperous institution which had attracted great attention by its remarkable growth and achievements. We see the energetic foundress, an instrument of God’s goodness, tilling, planting, and sowing with untiring perseverance. The finger of God is unmistakably to be recognized in the result; for after twenty years we see a far-reaching, blessed

activity, prized by bishops and prelates, and lauded by school boards and government. And now!—we see a law which threatens to cut short the life of the community by depriving it of the activity so necessary for its existence.

Admirable and grand as we have found the life of Mother Pauline in the years thus far spent, the greatness of her soul, the generosity of her character and its firm energy are nowhere better displayed than in the period which now dawned. Scarcely had the new law been passed, which, in the first instance, threatened the Rhine province, when she hastened to visit all her houses there to confer with the respective school boards regarding steps which might be taken to ward off the blow, and the time the Sisters might be entitled to demand after being notified of their intended removal. To the Sisters these visits were a source of great consolation. They stayed their drooping courage by the strength of hers, reanimated their confidence in Divine Providence by her childlike trust in God, and thus they were enabled to look into the dark future and face the calamity with much more composure.

This was but the first of a long chain of visits which her love for the Sisters and for

that portion of the vineyard which had been entrusted to her prompted her to make. As a hen, sighting danger, gathers her brood under her wings, so she tried to protect and guard her children, confiding them with unshakable confidence to the safe protection of God. Untiringly she hurried from place to place as one call for counsel and help followed another. In some parishes the people were quite despondent, thinking everything lost. With Mother Pauline it was quite different. She remained calm, and considered what might best be done to delay the stroke if it were not to be warded off, after which she confidently and resignedly left the outcome to Providence, giving her daughters an example how to act and labor—as if all success depended upon one's own efforts, yet referring all to God, as though nothing could be done to attain it.

Being versed in diplomatic art, she appealed to executives and persons of high rank; but though she was received everywhere with great courtesy, the eventual helplessness of her cause revealed itself more and more. Nothing that human prudence and foresight could suggest was left undone; on the other hand, nothing in the world could mislead her to become disloyal to her duties as Religious and superior.

In Berlin she called on Herr Falk, the author of the May Laws, but, as was to be expected, every appeal for a deviation from the once adopted course was rejected. He made the insinuation that if the Sisters were to lay aside the religious habit, they could continue in their position as teachers. Mother Pauline promptly rejected this proposition, declaring that nothing in the world could influence her and her Sisters to become unfaithful to their religious vocation, and that they would never purchase the activity which had become so endeared to them at the price of their habit.

This incident became publicly known through parliamentary debate. Herman von Mallinckrodt proved the injustice of a law which was to exclude a whole class of persons, whose efficiency had been acknowledged, from holding positions as teachers. Herr Falk declared in reply that his intimation to a highly respected Religious—if the Sisters were to leave the community, it would be a favorable means of keeping them in their teaching profession—had been refused very earnestly. To this Herman von Mallinckrodt replied:

“I, on my part, also have a certain knowledge of a special case,—and I believe that it is the same one to which Herr Falk refers—and I

heartily approve that the insinuation was repelled with noble, holy pride."

Queen Marie of Saxony, who had shown the community great favor, was solicitous to retain for it the royal institution at Dresden, but her multiplied efforts were not able to avert the threatening stroke. At her advice, Mother Pauline was to have recourse to the only remaining source of human aid, and present a petition to the emperor, she herself accompanying it with an endorsement. This was not without partial success, for a rescript of October 31, 1872, made known to Mother Pauline that while it was impossible to make an exception to the law in favor of the community, the Sisters would be permitted to keep their activity with the blind children, and that nothing would prevent them from teaching in their private institutions. The assurance that the private educational institutions would not be attacked was not without importance, for the government had not restricted the inquisition to State schools. In this connection it may be considered, too, that the law which was passed against the Jesuits and expelled them, had been extended to several other Orders as being "related to the Jesuits," and the community of the Sisters of Christian Charity had

also been subjected to an inquisition to determine the "relationship." From the interpretation of the word the worst was to be feared. Mother Pauline met this precarious situation by referring to her Constitutions approved by the government, and which showed that the community was related neither to the Jesuits nor to any other Order, and that it was under no other jurisdiction than that of the diocesan bishop. Considering this information quite complete, she declined answering the questions which had been submitted. The matter was not again taken up, and thus the danger which threatened the very existence of the community passed by without leaving even a trace.

While Mother Pauline was thus exerting every effort to save what might be saved, the law was being carried out, and one blow followed another in rapid succession, but even this could not deprive her of her usual composure and deliberation. The first step now was to arrange a home for the Sisters who had been removed from their schools, for the Mother-House could not accommodate so large a number. In this embarrassment Mother Pauline negotiated with the Jesuit Fathers who were preparing to leave Paderborn in November, 1872, to the deepest regret of all the in-

habitants. She rented the building which they had vacated, and here she received the home-coming Sisters with such loving sympathy, that it appeared as if they alone had to suffer the pressure of the new laws, whereas she herself had to bear the full burden.

Amid all these many and increased household cares, Mother Pauline's undaunted spirit engaged itself with the question of the future of her community, and the regaining of a field of activity which the fatherland had denied her. Well may it be considered providential that she directed her keen glance across the ocean, to the countless parishes craving to give Christian education to their children, whence she had received repeated invitations to establish houses. As early as 1857, Bishop Juncker of Alton, Illinois, visited the Mother-House and applied for Sisters for his diocese. At that time the membership was still small, and the field at home was larger than could be supplied, so his request could not be complied with at the time. Ten years later he came again and stated his need of Sisters in such touching and impressive words, that they found due sympathy with Mother Pauline and the Sisters. Another year he was to wait, during which time the twelve Sisters appointed for

the mission were to study English. The departure had been set for May, 1869, when the unexpected news of Bishop Juncker's death reached Paderborn, and with it the plan of settling in America was temporarily abandoned. This was but a foreshadowing of the one retained for future years, for God so decreed that while the community was losing one house after another in Europe, a louder and louder call for Sisters came from America—from Springfield, Ill.; New Orleans, La.; Colombia, Chile; and elsewhere; and in these repeated appeals Mother Pauline perceived the finger of God, pointing out to her whither she should direct her steps.

CHAPTER V

THE COMMUNITY IS ESTABLISHED IN NORTH AND SOUTH AMERICA—MOTHER PAULINE'S FIRST TRANSATLANTIC TRIP

(1873-1875)

IN April, 1873, a colony of eight Sisters left for New Orleans, there to found the first mission of the community in the New World. An exciting time preceded the day of departure—a time filled with sadness. To understand this it is only necessary to review the painful situation arising from the forced abandonment of the flourishing spheres of activity, the touching demonstrations of gratitude and sympathy by the parishes in whose midst the Sisters had been laboring so peacefully and successfully, the return to the Mother-House, the farewell to relatives, and now the last farewell to the cradle of the community, to Mother Pauline and the Sisters from whom they were soon to be separated by ocean and continent. All this was doubly felt by Mother Pauline her-

self, yet she heroically concealed her emotions, and her example and encouraging words had an invigorating effect on the Sisters. Animated by the spirit of sacrifice, and enthusiastic for the work of American missions, the little company of emigrants set sail from Bremen on April 9. Weeks passed in suspense, and on May 4 a cablegram announced their safe arrival at New Orleans. The circumstance, that the landing of these pioneers chanced to be in the beginning of Our Lady's month, filled Mother Pauline and the Sisters with confidence that the Blessed Virgin would exercise her mighty protectorate over her daughters and their activity in the New World. The morning following their arrival, the exiles from their mother country, warmly welcomed in the "Land of the Free," were led in procession by the entire congregation to St. Henry's Church, where the *Te Deum* gave vent to the feelings of gratitude to Him *who turned evil unto good*. In the convent chapel of the Mother-House in Paderborn the *Te Deum* re-echoed, for God's fatherly protection and His design with the community had been confirmed. God was with the Sisters in this their first field of labor on American soil, and soon the most encouraging reports could be made, filling Mother

Pauline with glad hopes which were strengthened by new applications for Sisters.

It is true, there remained a dim hope for her in the fatherland, for, since the beginning of the year, the government had authorized the community to take charge of an institution in Anrath for the aged, sick, and poor; yet the passionate haste with which the May Laws were being pushed, left no doubt in her mind that the activity of her community, especially in the line of teaching, would be hindered for an indefinite period. Considering this, together with the inviting field beyond the ocean, she became convinced of the advisability of making a trip to America in order to become acquainted with the existing conditions, and to see for herself whether her community would be safely harbored there. What strengthened her in this thought was the receipt of a letter from the Reverend P. C. Nagel, of Wilkes-Barre, Pennsylvania, in which he earnestly pleaded for Sisters to take charge of his school. He stated, too, that the bishop of Scranton was greatly interested in the establishment of the community and of a provincial Mother-House in his diocese. Under these circumstances Bishop Martin gave Mother Pauline the permission which he had been withholding, and

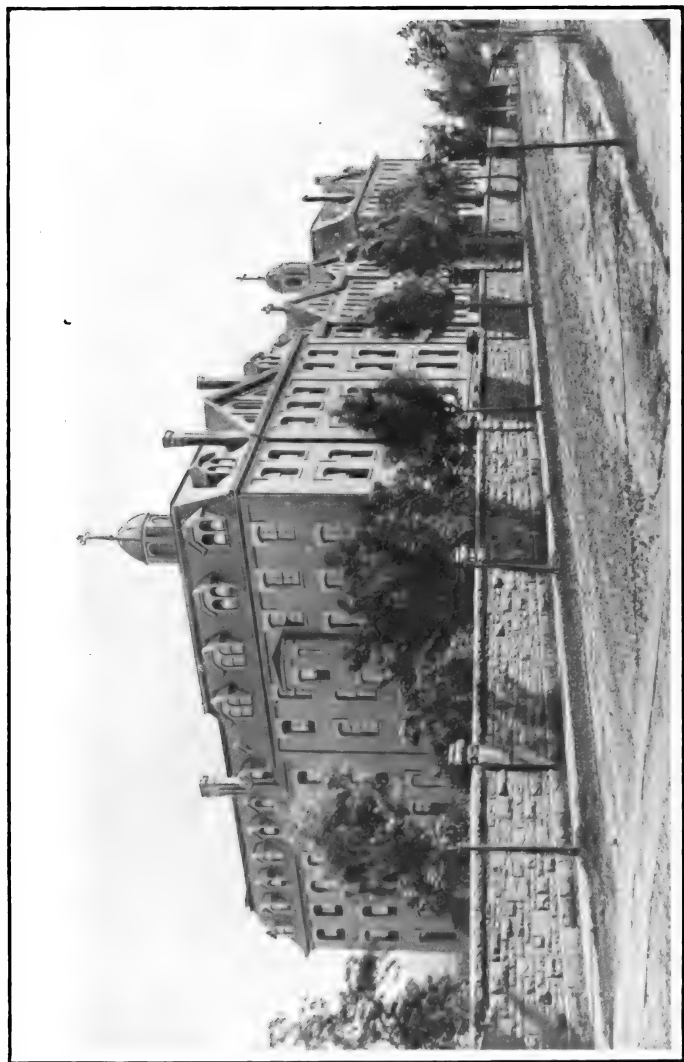
on May 24 she and Sister Gonzaga sailed for New York.

After a safe voyage, Mother Pauline and her companion spent several days in the great metropolis, and then repaired to Wilkes-Barre, whence such a cordial welcome had been extended to the Sisterhood. Father Nagel proved himself then and ever after, a warm friend of the community. Willingly did Mother Pauline grant his request for Sisters to take charge of his parochial school and to open an academy for young ladies, and promised also to send Sisters for St. Mary's parochial school in Scranton. The bishop of Scranton, Right Reverend William O'Hara, heartily sanctioned the plan of erecting a provincial Mother-House in his diocese, and assured Mother Pauline of his patronage, saying, "You just come to me; you will be my children, and I shall be your father." The faint sound which had first pointed to this plan was thus gaining distinctness. Mother Pauline deemed it advisable to continue her planned journey, and to make a further visit to Wilkes-Barre.

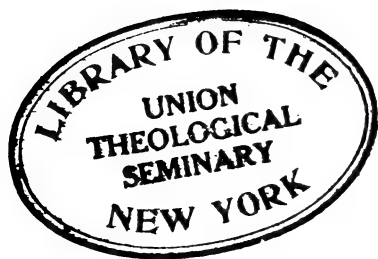
The limitation drawn for this biographical sketch will not permit entering into the detailed and interesting account of the trip as

written by Sister Gonzaga. Suffice it to say, in addition to the above, that much traveling was necessary, since the applications had come from different parts of the country, and everywhere Mother Pauline and her companion were received very kindly. New Orleans had special attraction for the travelers, since there the first foundation of the Sisters of Christian Charity had been made in the New World. The joy of the Sisters on greeting their Mother on American soil can better be understood than described.

Having returned to Wilkes-Barre, a suitable site was selected for the erection of the future Mother-House, and after a two-months' stay in America Mother Pauline and her companion returned to New York, to leave for home. Their expectations had been even surpassed, and with sincere gratitude to God, the two visitors took leave from the land where they had received so much hospitality and charity. "Yes," Sister Gonzaga says at this point in her account, "the American field is large, and there is particular need of good parochial schools. The children of the rich are well cared for, but to open parochial schools there is the most meritorious work one can undertake. Even if our community were five times as large, and



MALLINCKRODT CONVENT—ST. ANN'S ACADEMY, WILKES-BARRE, PENNSYLVANIA



if—God forbid!—we all were to be banished from home, we should not be able to supply the need.”

Painful as was the thought of parting in the near future from so many of her dear Sisters, Mother Pauline returned from her transatlantic trip with the conviction that Providence had assigned to her the New World instead of the Old as principal field of activity, and that the threatening danger of annihilation had given place to the justified hope of a still greater field of labor.

A retreat, which was conducted immediately after Mother Pauline's return, brought a large number of Sisters to the Mother House. All listened with eager interest to the narration and result of the American trip, and after they had been strengthened by the spiritual exercises it behooved Mother Pauline to arrange for the fulfilment of promises made. Accordingly, a second band of Sisters left in September for the New York and Wilkes-Barre missions, and soon they also were able to give the most gratifying accounts. How happy this news made Mother Pauline, and how she invited those around her to praise and bless God for His mercies, remained unforgotten by the Sisters who witnessed it. In April, 1874, the

Sisters appointed for Scranton, Pa., and New Ulm, Minn., left for their respective missions, and Sister Mathilde, as provincial superior, and Sister Philomena, as assistant, accompanied them. A number of other parties followed, and in the fall of the same year two foundations were made in Chile, South America—in Ancud and Puerto-Montt, with the Mother-House at Ancud. The South American province was placed under the direction of Sister Gonzaga, who had accompanied Mother Pauline on her trip to the United States.

Mother Pauline conducted each party to the steamer, looked after their last little wants, and encouraged them to generosity and sacrifice. The Sisters' sorrow on leaving their beloved Mother could scarcely be restrained. She, however, stood in their midst, quiet and composed, but naturally much affected, for she loved her Sisters, yet she knew how to bow and say her *Fiat* in the severest afflictions. Happy to be numbered among the daughters of such a noble, saintly mother, whose prayers would comfort them in their exile, and convinced that all would be well if only they followed her advice and heroic example, the Sisters were strengthened anew in their resignation and courage.

The community prospered in both continents of the New World, especially in the eastern half of the United States, where it unfolded its activity chiefly in parochial schools. Requests for admission into the community became numerous, and soon the necessity of providing more room for the Mother-House, and particularly for a novitiate and normal school to be connected therewith, became urgent. In 1878 a large and substantial building, erected on the site chosen by Mother Pauline, took the place of the little dwelling which had been serving provisionally, the new Mother-House being known as "Mallinckrodt Convent."

The gratification at seeing God's blessing on both provinces was not without its counterbalance, for meanwhile the devastating flood which was sweeping over the fatherland continued its course, and the good news from afar was thus intermingled with many a drop of bitterness. Some houses in Germany had been spared at first, not feeling the force of the law until 1874. The last annihilating blow for religious communities was reserved for 1875, when a new law was discussed and enacted, whereby the State was to exercise temporary guardianship and administration over property still in possession of the commu-

nities who had been compelled to withdraw. As soon as the rumors of the new law began to circulate, Mother Pauline entertained grave fears for the worst, and decided to dispose of whatever property the community had in order to insure it against loss. With this in view she hastened from one place to the other, to effect and transact the necessary sales. God alone knows what she suffered during this time, when she herself had to seal the fate of dissolution of so many prosperous places of activity. Thus it came to pass that, when the law was enacted, the community had nothing to which it could be applied. The sale of the Mother-House and of St. Joseph's Convent¹ was attacked as illegal, and the prospect of being eventually forced to abandon the hallowed rooms of the Mother-House weighed heavily on the community, who, in these dark days, found their sole support in Mother Pauline's unswerving confidence in God. Though complete suppression threatened, she did not lose confidence, and her eagle eye reached far beyond the surrounding darkness into regions of light and hope. Inspired by this hope, she did not hesitate to receive candidates into the

¹ Erected in 1867 in the immediate proximity of the Mother-House, for the aged and infirm Sisters.

community, and even two days before the publication of the law seven of these received the holy habit.

The new law did not find full application to the community, for several foundations, especially the asylum for the blind, and the home in Anrath, were not included in the classification, and in view of these institutions, the community continued to exist as a legal corporation. Grateful as Mother Pauline was to God for the prosperity He had given to the community in the United States and in Chile, she was filled with the wish to keep the Mother-House, the root of the far-reaching tree, in native soil, for she was confident that, sooner or later, more peaceful times would follow the days of trial. Several houses had been opened in Bohemia, and the proposition was now to find, beyond the boundary, a retreat which might serve provisionally as a Mother-House if the dreaded misfortune were to come. Mother Pauline's attention was directed to Belgium, and having ascertained a suitable place in Mont St. Guibert, near Brussels, she pursued the matter and opened a house there.

CHAPTER VI

PILGRIMAGE TO ROME—FIRST GENERAL CHAPTER—DEATH OF BISHOP MARTIN

(1876-1879)

THE affairs of the community were now shaped as best could be done for the time being, and there ensued a period of calm which made it possible for Mother Pauline to consider and bring into realization a long-cherished wish. Thoroughly convinced of the fact that the community could derive indestructible vitality only from an organic and inseparable union with the mystical body of holy Church, she did not consider it sufficient that her work bore the seal of the Holy Father's approbation, but for years she had wished to visit the tombs of the Apostles, there to lay at the feet of His Holiness, Pius IX, the tribute of her homage and reverence, and personally invoke his blessing upon herself and her community.

With the permission of the bishop, without

which she never entered upon any important undertaking, the outset of her pilgrimage was decided upon for April 27, 1876. In her accustomed simple way, Mother Pauline expressed her joy that God had let her see this day, recommended herself, her pilgrimage, and those participating in it to the prayers of the community, and took leave.

For Mother Pauline and the Sister who accompanied her, quarters had been arranged for in the Hospice of Campo Santo by two of her relatives who were studying in Rome, Reverend Felix von Hartmann,¹ and Doctor Geo. Hueffer, who subsequently acted as guides to the pilgrims.

The first audience with the Holy Father, granted on the second day after their arrival, was shared with about one hundred other pilgrims, and had no other object than to pay homage to the Supreme Pontiff, and receive his blessing. The Holy Father passed through the rows of pilgrims, permitted them to kiss his hand, and listened attentively to all their petitions. When he came to Mother Pauline and her companion, he mistook them for Carmelites on account of their white mantles

¹ Future archbishop of Cologne, created cardinal by Pope Pius X in 1914.

(worn only on solemn occasions), but they were at once introduced as "Sisters of Christian Charity," which title Mother Pauline completed by adding, in French, "Daughters of the Immaculate Conception," as if she wished to thank him for the additional title which he himself had conferred upon the community. Then she thanked him for all his favors, and begged his benediction for the community and each member. The Holy Father granted her petition, saying, he bestowed his blessing upon her and the Sisters, that God might give them the grace to be steadfast in persecution, and to persevere to the end.

The days and weeks spent in the Eternal City brought with them many graces and privileges. The shrines of the Apostles, the churches, the catacombs, all were visited, yet these were but hours of recreation for Mother Pauline, for while the remainder of the party went to see the treasures which history and art have amassed there during the course of ages, she pursued the chief object of her visit—the renewal of the approbation of the Constitutions, which had been granted for ten years. With untiring zeal she carried on the proceedings with the Sacred Congregation, in which she enjoyed the active support of Cardinal

Ledochowski, and while matters of such nature often require months for their transaction, Mother Pauline had the satisfaction of seeing her affairs happily disposed of within three days.

Now it behooved Mother Pauline to discharge the debt of gratitude which the granting of these favors had placed upon her anew, and for which purpose she was given the privilege of a private audience. The august Father of the Faithful received her with that confidence-inspiring cordiality so characteristic of him, and granted the kissing of his foot, which, on account of his advanced age, had for years been allowed only in exceptional cases. As soon as Mother Pauline was permitted to speak, she thanked him, with voice trembling with emotion, for all the blessings he had bestowed upon the community, spoke of the activity which had been lost as a result of the Kulturkampf, but how God's goodness had compensated for the heavy losses by the prosperous fields of North and South America, and how willingly the Sisters suffered exile to labor for souls in distant lands. In conclusion, she begged for all the members of the community the privilege of a plenary indulgence at the hour of death. The simple, child-

like words of Mother Pauline moved the good Father of Christendom, and tears were seen to fill his eyes when she referred to the adversities and affliction which had come over the community. He took up the conversation in a fatherly manner, granted the indulgence, and affixed his signature to the document, and, having blessed the religious articles which they had taken with them to the Vatican, he dismissed Mother Pauline and her companion with his blessing.

The day of departure from the Papal City now dawned, for the work which had drawn Mother Pauline there was completed. For the last time she went to St. Peter's to assist at holy Mass and receive holy communion, for, as her first steps in the Eternal City were directed thither, so also the last. With St. Chrysostom she could cry out: "O blessed Rome! I might praise thee on account of thy palaces and public places, on account of thy columns and obelisks, but far more do I admire and honor thee because the Princes of the Apostles loved thee and gave their life within thee."

The homeward tour was made through Loreto, Bologna, Padua, Venice, Trieste, Vienna, and Prague, where the relics and

sanctuaries attracted the pilgrims and demanded brief stop-overs. Enriched with countless new graces and with a large number of precious relics which she had obtained in Rome, Mother Pauline returned to Paderborn.

This pilgrimage ever remained a source of consolation to the pious foundress, and well was she in need of the strength and courage derived from it to strengthen her in the trial which had been rapidly developing during her six weeks' absence. The hope of saving the Mother-House had become more and more faint, still the day which was to extinguish it entirely came sooner than was foreseen, for the decree of dissolution was issued and served in November of the same year. It was a crushing blow for Mother Pauline, but in her heroic resignation and conformity to the divine will she said with suffering Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In perfect harmony with this spirit of resignation and confidence, and true to her principle, not to leave anything undone that might help to avert the worst, she petitioned for a recall of the decree. Weeks of uncertainty passed, but on New Year's, 1877, the decree was confirmed as definitive. Fourteen Sisters whose illness was

certified, and their nurses, were permitted to remain temporarily, while Mother Pauline and all the other Sisters, the novices and postulants, had to conform to the inexorable decree. In touching songs and poems the blind children bade their benefactresses farewell and gave vent to their gratitude and grief. Many were the expressions of good-will on the part of the local authorities and the inhabitants of Paderborn, and there was but one voice, wishing and hoping for a speedy return.

The Mother-House was thus provisionally transferred to Mont St. Guibert, where God's fatherly providence had foreappointed a retreat to which the exiled community might take refuge. Soon after Mother Pauline had made this foundation at Mont St. Guibert—about a year before her own banishment—she had the consolation of offering it to the exiled and persecuted bishop of Paderborn as a peaceful asylum. Here he remained incognito as chaplain, and governed his diocese with that same fearless zeal and loyalty to the Apostolic See which had brought upon him the punishment under which he was suffering.

In Mont St. Guibert Mother Pauline subjected herself to a most strenuous activity, in order to keep unimpaired the stability of the

community, which was undergoing the critical time of transition. When the community was settled in Belgium there ensued a second calm, coveted by Mother Pauline in order to make possible the holding of a General Chapter as prescribed by the Constitutions. The constant cares and anxieties which the Kulturkampf had brought upon the community had, in the past, induced the bishop to order its postponement, and in Rome, too, where Mother Pauline had brought up the matter, she was advised to await more quiet times. Accordingly she watched and waited, until finally the permission was granted. In a circular letter she wrote: "I can not deny myself the pleasure, personally to inform you, my dear Sisters, that it has been decided to hold the first General Chapter here in Mont St. Guibert. It will open on Pentecost, 1879."

Since the foundation of the community, August 21, 1849, on which day the deceased Bishop Drepper had appointed Sister Pauline superior, she, with firm hand and watchful eye, had steered the bark which was entrusted to her, and guided it through furious storms and dangerous cliffs to a safe harbor and to great prosperity. During all these thirty years the thought that other hands than hers should ever

guide and govern the Sisterhood had never entered any heart, only Mother Pauline herself had worked for years to bring about the holding of a Chapter on which would be incumbent the duty of election, and it was only the unfavorableness of the times and the resistance of the ecclesiastical authorities that kept her from arranging for it sooner.

A view into the elective session, over which the bishop presided, will enable the reader to form an idea of Mother Pauline's profound humility and unselfishness. When the session had been opened, Mother Pauline made a short address, in which she stated that thirty years ago Bishop Drepper had charged her with the office of superior of the community. From him and his successor she had received so many proofs of fatherly kindness and benevolence that she desired to express her thanks. In all this time the Sisters also had shown her so much confidence, love, and kindness, that she was deeply moved, and to them also she was greatly indebted. Now, that the first General Chapter was being held, she would turn over to His Lordship and to the community the office of superior, with the assurance, that she would give to any Sister duly elected her unbounded confidence and perfect obedi-

ence. If she looked back upon this long time, she would have to confess that she had been guilty of many a fault and shortcoming, for which she would ask pardon of the bishop and the Sisters, and from which she desired with all her heart to be absolved. All the Sisters present were moved to tears at these words spoken with so much humility, after which she fell on her knees before the bishop to receive the sought-for pardon. The bishop, however, knew the history of those thirty years, and in a short response he expressed his and the community's appreciation of her self-sacrificing and eminently successful labors. If, however, through human weakness, any fault might have been committed, it should be pardoned readily, and, having received the blessing, Mother Pauline rose from her knees.

In the election which followed, Mother Pauline's re-election was unanimous—one vote excepted (most probably her own). This result caused great rejoicing throughout the community. From every side letters of congratulation were received, all of which gave full evidence of the filial love and esteem which the Sisters entertained for their mother.

Change from joy to sorrow is inseparable from earthly existence, and the community

and its superior, who, during the past decade, had so freely experienced the transientness of earthly joys, were soon to mourn a painful bereavement. Only a few weeks had elapsed after the holding of the Chapter, when God called Bishop Martin, the exiled Shepherd of Paderborn, to his reward. According to human judgment this was an irreparable loss to the community, for he had been its fatherly friend and protector for more than a score of years, during the last three of which he had filled even the office of chaplain. Following the example of the Blessed Virgin, Mother Pauline stood by the cross, heroic in her resignation, but heroic also in her plan. In the midst of her grief one great thought matured in her mind: As the soul of the illustrious confessor had left this earthly exile and soared to its heavenly home, his earthly remains were also to leave their exile and return to their episcopal city, and she herself would accompany them. Even in death she would have him triumph over the Kulturkampf and enter his cathedral victoriously, thus bearing witness that no temporal power could divest the Church of her divine authority, and depose one who was bishop by the grace of God and the favor of the Holy Apostolic See. Encouraged by

the cardinal archbishop of Mechlin, to whom she submitted her plan, Mother Pauline conquered all difficulties, and, by the prudence and skill which she displayed, she was unexpectedly successful in bringing the remains of the late "Abbé," the illustrious Bishop and Confessor, to Paderborn, there to secure for them the burial of a bishop. This heroic and memorable act, the fruit of her great love for the Church and her ministers, merited everywhere the loudest praise. An extract from an article published at the time in a Catholic paper of the diocese, reads:

"That the remains of the illustrious Confessor are now at rest in the cathedral, by the side of his predecessors—that it is granted us to kneel at the tomb of the noble sufferer, we owe entirely to the discretion of the venerable superior of the Sisters of Christian Charity, Pauline von Mallinckrodt. It was she who conducted his remains from a distant land to their last resting-place. To her is due the gratitude of the entire diocese. This was the sentiment of not only the thousands who had hastened from all parts of the extensive diocese to attend the obsequies, but also of those who had come from far beyond its borders."

CHAPTER VII

MOTHER PAULINE'S LAST GREAT UNDER- TAKING

(1879-1881)

It is peculiar to great men and women who have armed themselves with confidence in God, to bear up under adversities and trials which they accept from His hand, and to form heroic plans for the fulfilment of their life's calling. "Soon after the death of Bishop Martin," the chronicles relate, "one could see that Mother Pauline was contemplating something special. She remained in prayer almost constantly, and often she knelt before the Blessed Sacrament until late in the evening. She *did* consider great things there before the Lord, as we were soon to see."

After the August retreat, which closed with the reception of eight candidates, Mother Pauline made known to the Sisters assembled in conference that she had decided to visit all her Sisters in North and South America, and

that she would set out on this journey in the fall. The Sisters were alarmed at this news, for Mother Pauline was in her sixty-third year, and they feared that an undertaking of such a nature might have serious effects on the health of their beloved Mother. They therefore did their utmost to dissuade her from carrying out her plan, but without effect. Mother Pauline met their doubts by answering in a friendly manner:

“Not in vain shall you have re-elected me as your mother; I am the mother not only of my children in Europe, but also of my dear children in America,” and in order to quiet them, she added, “I have the firm conviction that I shall return home safe.”

According to her plan, she hoped to return by the end of September, 1880, and, she thought, by that time God would probably have disposed everything so, that she could again live in peace in the dear Mother-House in Paderborn, there to prepare herself for her last great journey, the journey to her heavenly home, which must then be near at hand. The Sisters were grieved, and feared that the intimation of a not far distant journey to heaven might have been uttered in the form of a prophecy. In fact, she already made the impression of

belonging to another, better world, and receiving strength for the execution of her heroic resolution only from her intimate union with God.

After due preparations, and having exhorted all the Sisters to a lively confidence in God, Mother Pauline, accompanied by Sister Chrysostoma, left October 1 on her second Atlantic trip. With childlike confidence in the "Star of the Sea" she sailed amid all the dangers of the great water, from Bordeaux to the extremity of South America, through the Strait of Magellan, northward to Concepcion, Chile. The notice of her coming had been delayed, and the Sisters, who had never anticipated such a pleasure, and had not the slightest foreknowledge of the arrival, were thrown into boundless joy. Mother Pauline was equally happy and thankful to God for this re-union with the Sisters in their distant but blessed field of activity. Everywhere she was honored by ecclesiastical and civil authorities, and after spending several months in visiting the nine foundations in Chile, she sailed for Panama, reaching New York from Colon on March 26. From Wilkes-Barre as a center she visited the twenty-eight North American houses, and it was a great consolation for her to see the thriv-

ing missions for which she had laid the foundation during her previous trip. Mother Gonzaga, the superior of the South American province, and Mother Mathilde, at the head of the North American province, had been indefatigable in the important office entrusted to them, and Mother Pauline had the happiness of seeing and hearing that not only the bishops and priests under whose direction the Sisters were conducting schools, were fully satisfied, but that the Sisters themselves were happy in their life of sacrifice, and that countless blessings followed the labors of the community, spread, as it were, from the Strait of Magellan to the Canadian boundary. The beginning in both provinces was small, bearing the seal of poverty and lowliness, and the copious blessing of future years may be attributed to the willingness with which the Sisters suffered the hardships and privations connected with the various foundations.

This long journey might be termed apostolic, since it was Mother Pauline's object to convince herself of the faithfulness of her spiritual daughters in maintaining the furtherance of God's glory, through personal sanctification and the promotion of the welfare of others. By her visits she rendered an unspeakable serv-

ice for the strengthening of her foundations. The two provinces now not only possessed her photographic likeness,¹ which, as the Sisters commented, was “but a *resemblance*”; she had left an indelible image in the hearts of all her spiritual daughters, for one could not see her without being greatly influenced by the spirit which animated her.

Nearly a year had passed when, in September, 1880, Mother Pauline returned to Paderborn. Surely she was aware, before undertaking the journey, that its hardships would undermine her health and strength, but, strong to suffer as she was strong to act and strong to love, she was willing to give her life for the fold which had been entrusted to her by the Church. The motto of her heroic soul, which governed all her actions, and which she often repeated to the Sisters, was: “It makes no difference whatever, if a thing be easy or difficult, agreeable or disagreeable, all depends solely on knowing that it is God’s will.”

¹ The photograph referred to above and reproduced as a frontispiece to this biography was taken in 1874 at the express wish of the bishop, on the occasion of the twenty-fifth anniversary of the foundation of the community. The little basket in which she carried her prayer-books, and which so often concealed alms for the poor, was her constant companion on all her travels.

While, on the one hand, these long travels were full of sacrifice, they were, on the other, sweetened with the consolation that God was with the Sisters and their labors, and often and by preference did Mother Pauline dwell on these facts. She praised the excellent religious spirit which animated superiors and subjects. Quite embarrassed was she, however, when the conversation drifted to the cordial welcome which she had received in both provinces from clergy and laity, and particularly from the Sisters. About this she did not like to say or hear anything, and Sister Chrysostoma was therefore the more zealous to supply the missing parts in Mother Pauline's narrations. During these talks her thoughts were with the Sisters, whom she always recommended anew to God. Him she thanked repeatedly for the blessing which He had bestowed upon her work, and in sincere humility she gave all honor to Him alone, yet she, who with her distinguished namesake, St. Paul, gloried in nothing but in her infirmities, might, like him, have said in all humility at the completion of her long and dangerous journey: Night and day I was on the deep sea; in journeying often in peril, in labor and painfulness, in many watchings, in hunger

and thirst, in fastings often, and my daily instance, the solicitude for the community.

Was it the foreboding of her approaching death which urged her to visit once more all the houses in Europe and thereby complete the work she had begun? Without granting herself the deserved rest in order to recover from the strains of the trip, she went from one place to another, everywhere to bring an increase of happiness, and to fortify her daughters in the spirit of their holy vocation. These visits were not without many a happy hour spent in recreation, for which the American missions and the adventures of the journey afforded inexhaustible subject, serving to attach the Sisters still more to their mother-general. By the end of the year 1880 she had completed this work also, whereupon she quietly returned to Paderborn. No one bade her depart, for the law had become more flexible, and Mother Pauline thus saw the hope which she had expressed before leaving for America, fulfilled.

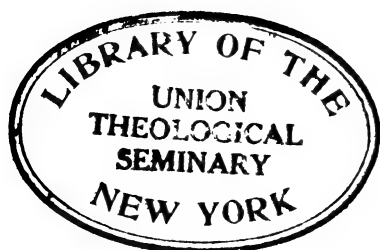
The hours of rest spent while visiting the European houses were not sufficient to regain the lost strength, still her zeal for the glory of God urged her to further work. During Lent she again took up the weekly instructions to the Sisters, and devoted herself with special love to



CONVENT IN ANCUD, CHILE



COLEGIO IN CONCEPCION, CHILE



a class of young Sisters whom she wished to train for America. But not much longer was this untiring laborer to work in the vineyard of the Lord, for the evening drew near when the Lord of the vineyard was ready to pay the hire. To the five talents entrusted to her she had gained other five, and her lamp was trimmed and filled with the oil of the countless good works of her saintly life.

Before calling her to her reward, God wanted to detach her entirely from all things created, and dissolve the last of her earthly bonds, so that she might say in truth, "My God and my all!" On March 21 her only surviving brother, George von Mallinckrodt, who had been such a great benefactor of the community, especially during the time of the Kulturkampf, died. She herself was so near heaven, her soul so purified by the many adversities of her life and so conformed in resignation, that she knew only the one word, "Father, not my will, but Thine be done," and, "The Lord gave him to me, the Lord took him from me, the name of the Lord be blessed." This blow, painful as it was, served to render her soul more beautiful in the eyes of God, and the words which she once had written concerning suffering, could now be applied to her: "The soul becomes

more pure and free from earthly dross through suffering, until it is like a radiant crystal, and then God quickly takes it out of this valley of tears, that no stain disfigure it anew." "Now it is my turn," she often said; "I was the eldest of the family, and' survive all—God will now soon call me."¹

Indeed, the time when God would take her to Himself drew nearer, and although she was willing to live longer and to suffer according to His holy will and for His glory, she desired *to be dissolved and to be with Christ*, who was the supreme end of her desires, and to be re-united with those who had gone before her. This longing she expressed particularly in the last of her weekly instructions to the Sisters, April 25, which the Sisters called the "Testament" of their Mother. Once more she exhorted them to the practice of the favorite virtues of the Sacred Heart, those virtues so dear also to her—childlike humility and sincere charity—and to a firm trust in God. In order to prepare them for her approaching death, she often repeated the words, "Remember, O man, that thou art dust, and unto dust shalt thou re-

¹ The death of her brother Herman (May 26, 1874) was mentioned in the short sketch of his life, Chapter II, Part I. Her only sister Bertha died February 27, 1860.

turn"; then she would point to the heavenly home, to the union with Christ, and with all the dear departed. It was as though her soul were already unfolding its wings and soaring aloft into the light eternal, so fervent and inspired were the words that came from her lips on such occasions.

The chronicles record how she spent the last six weeks of her life, how, by fidelity to duty and almost unceasing prayer, she prepared for death; how, by her serene peace and by her loving care for the community and each individual Sister, she made a lasting impression on all. No regret, no earthly desire disturbed that soul which bore so many traits of sanctity and which seemed already in heaven.

Mother Pauline's health had failed—it had been sacrificed, one may say, in the heroic discharge of duty. She took so little nourishment that it seemed scarcely possible for her to subsist thereon, and it was only her remarkable energy that kept her from breaking down long before. And yet, whilst there was no symptom to indicate that her presentiment of death was so soon to become a reality, the short but fatal illness was approaching which, according to the inscrutable decree of God, was to complete her dissolution within five days.

An account of these last five days of Mother Pauline's life as recorded to her pious memory in the chronicles, impresses one like a sweet strain bringing to a close the psalm of life. God's glory, the welfare of her community, and the salvation of her own soul which was soon to take its flight to its Creator, these were the only cares which occupied her to the last. The death of the saints is precious not only in the eyes of the Lord but also in the eyes of their fellow-mortals, and, since the saintly life herein written has been treated but briefly, it is all the more desirable to enter into a more detailed narrative of its saintly end.

CHAPTER VIII

DELIVERANCE FROM EXILE

AFTER giving the last instruction to the Sisters on Monday, April 25, Mother Pauline spent some time in prayer, and was then engaged for the remainder of the morning. In the afternoon she took counsel with her assistants, and while doing so she had a chill, so that the Sisters urged her to go to bed, but she preferred taking a little rest on the sofa. As she could say the Office only with great difficulty, she asked one of the Sisters to recite it aloud. The fever increased, and Mother Pauline soon felt that she was quite ill. Fearing she might not be able to rise the following morning, she asked that in such a case holy communion be brought to her. The night was spent restlessly, yet she arose at five in order to be in time for Mass and holy communion. She could not be induced to receive in her room, and only with great exertion she descended the stairs to the chapel. She was, however, no longer able to be on her feet, and after receiv-

ing holy communion, she returned to her room and lay on the bed, from which place she could follow the Mass.

Even now, though she herself was ill, her love and sympathy for others let her forget her own sufferings. One of the Sisters who for years had been an invalid in the Mother-House was at the point of death. Mother Pauline accompanied the priest and knelt while he administered the last rites of the Church. Then she bade the dying Sister a loving farewell, and returned to her room to await another sick Sister who was to be brought to the Mother-House that morning. Scarcely had the Sisters entered the house, when Mother Pauline hurried to welcome them with such cordiality as if she were entirely well. She sat with them half an hour, had them relate about their trip, and conducted the patient to her room.

The Sisters were much alarmed about the condition of their good mother who was consuming herself for others. Mother Pauline had not cared to see the doctor, but on being told that the Sisters wished it, she submitted. The physician saw at once that the lungs were affected, and prescribed complete rest and other effective remedies. In the afternoon the fever and the pain in the side increased, breathing

and speaking became quite difficult, so that one could not see her without being moved to sympathy, still she had the Office recited as on the previous day. Toward evening she spoke of even paying another visit to the Sister who lay in her agony, but to her regret the sufferer departed before she could give her this last proof of love. The night brought neither sleep nor rest to Mother Pauline, and despite the fever and intense thirst, she took no refreshment, in order that she might receive holy communion the following morning. She had not wished any one to stay with her during the night, and when Sister Agnes, who cared for her, came early next morning, Mother Pauline's first words were, "Oh, Sister Agnes! I am quite ill. I believe it would be advisable for me to receive Extreme Unction." Fervent ejaculations ascended to heaven after she had received holy communion and throughout the day. "My Lord and my Master!" she often cried out, and, "Lord, blot out my iniquity!" Then she repeated the sweet name of Jesus, or in pitiful pleading exclaimed, "Lord, help me!" Because of her great conscientiousness in the spiritual exercises, she asked dispensation from her obligatory prayers, as she felt too sick—she would pray as much as she could.

The physician exerted every effort to check the progress of the fever, but he found himself battling with an acute attack of pneumonia. Knowing that her condition must be dangerous, she was solicitous to be anointed in time, and having made her confession, she received the Sacrament of the Dying with such piety and so completely absorbed in God, that to see her was to be edified and moved to tears. She asked that the Prayers for the Dying be said, whereupon she remained in silent prayer for some time. On expressing to one of her assistants her happiness at having been anointed, the latter said, "I have the firm hope that God will not take you. We stand too much in need of you, dearest Reverend Mother, you must not die yet!" To this Mother Pauline answered, "God needs no one. It is possible, though, that I might recover—just as God wills."

In case of her death, Mother Pauline wished to have everything in perfect order, for which reason she conferred with her assistants. She then called for her secretary, and although speaking was very difficult for her, she detained her a long time. Amid tears the latter heard the parting words which she was to write to all the houses, and on the same day the following letter went forth:

“Our dear Reverend Mother has just charged me to greet each and every one of you most cordially. This morning I informed you that she is very ill, and unfortunately there is no improvement in her condition. Let us continue to pray, dear Sisters, and trust in God’s mercy and goodness, that we may not as yet become orphans!

“Reverend Mother is, as usual in all trials and sufferings, perfectly resigned, and awaits her death with great tranquillity. Should it please God to call her to Himself, she bids you all a loving farewell, and recommends herself to your prayers—especially does she ask of your charity that plenary indulgences be gained for her after her death. Then she admonished us to bear in mind that which she had so often recommended; namely, that each one endeavor and strive with all her power to contribute thereto that a good spirit always reign in the community, and that the interior life and the spirit of prayer be fostered. Sincere love should unite all the Sisters, and each one should seek to please God by conscientiously fulfilling her duties. At the same time every one should strive to attain a true, sincere humility. If true humility, sisterly love, and a due fervor in prayer reign, then we might expect

God's blessing—then He would bless our labors and also the temporal affairs of the community.

“Most of you know how intent Reverend Mother was at all times on practising justice, and on carefully managing the business affairs of the community. This point is even to-day the object of her concern. She told me to remind you, dear Sisters, ever to be discreet and conscientious in conducting all transactions, and to attend to it in each house that debts be promptly paid. To the pupils, the servants—in fine, to all with whom you may come in close contact, she would have you extend charity and justice. Reverend Mother assures us, that as we have been the object of her motherly care in the past, she will not now forsake us, and promises that when she has found grace with God she will plead the welfare of the community.

“Dear Sisters, let us deeply impress these words upon our minds. I wish that each one of you could have heard them from her own lips, as I am not able to give them verbatim. Reverend Mother sends each Sister her motherly blessing, again recommends herself to your prayers, and greets you all most cordially.”

To her relatives also she dictated farewell letters, and begged her nephew to advocate the interests of the community as his father had done. In the afternoon her brother-in-law, Herr Hueffer, came, with whom she conferred about her last will and testament. When this was settled, Sister Agnes said to her, "Dear Reverend Mother, it may not continue like this—you must rest now!" to which she smiled and answered, "But I have accomplished great things to-day, too!"

In the evening the doctor did not find her condition worse, and this was at least a little consolation. On having been given hopes of recovery, she said, "I will gladly stay with my dear Sisters, if God wills it." Thursday passed without any noticeable change. Although her condition was critical, the Sisters were quite filled with the hope that God would hear their prayers as He had done on two previous occasions—1867 and 1869—when overwork and cares had apparently carried their mother to death's door. The Sisters in America had been notified of the serious illness, and jointly they prayed for the preservation of the precious life. Outside the Sisterhood sympathy was also extraordinarily great; from all sides came inquiries, and in the churches of the

city public prayers were offered for her recovery.

On Friday Mother Pauline again received holy communion as Viaticum. During the day she spoke repeatedly of her death, and asked that she be allowed to receive once more, if possible, and that a priest be present at her death. She was satisfied with everything, complained of nothing, and bore her pains with exemplary patience. Several Sisters came to her bedside at a time when she could not speak much, but she received them very cordially. After they had left she sent word to them not to take it amiss that she had not spoken more, and that she appreciated their sympathy—a proof of her delicacy in fearing to wound the feelings of others. For each little service she was so exceedingly grateful, and notwithstanding the fact that Sister Agnes begged her repeatedly not always to thank for everything, as speaking was so difficult for her, she had to hear again and again, “I thank you, kindly!”

In the afternoon her condition changed for the worse, and despite all the physician's efforts and skill, his verdict was that she might die even during the night. It was a sad moment when all hope was taken away. Great excite-

ment prevailed, all cried and prayed—no one thought of retiring. The Sisters assembled in an adjoining room, for they wished to be near their beloved Mother, whose spirit was constantly active, praying and admonishing. Repeatedly she exhorted them to strive after perfection and sanctity, to perseverance in their holy vocation, to a quiet deliberation in all business affairs, and promised them her prayers so that they would be re-united in heaven. These motherly counsels were frequently interrupted by fervent ejaculations. "O Mary! protect us," she often said; then again she prayed to the Blessed Virgin, to St. Joseph, and to all the angels and saints to intercede that God might grant to all the graces of perseverance and eternal salvation. She prayed that God might give her the grace of perseverance, and protect her against the temptations of the devil. "O dear Reverend Mother!" one of the Sisters said, "the devil has nothing to do with you!" "One can not tell—at the hour of death it could easily be the case. How hard it must be to die when one has not made himself familiar with the thought of death!" From her one could in truth learn how to be prepared for that decisive moment. She had looked upon life as a school wherein to learn the art of dying happily.

She thought of everything that might make death meritorious, and made use of it, but she also knew the dangers which might still wreck the treasure-laden ship before reaching its harbor, and she had tried to avoid the dangerous cliffs.

For another and the last time, the Eucharistic Lord wished to enter that soul which had responded so generously to the desires of His Most Sacred Heart. Again she confessed, for the nearer the hour drew, the greater care she evinced to prepare herself for the coming of the Judge. How often had she repeated during her illness, "Jesus, be unto us a merciful Judge!" Before break of day she received the last of her communions with such fervor and reverence that she appeared as an angel engulfed in the ineffable delights of the Beatific Vision.

Slowly the hours passed, one after the other, during which she lay there as *a bride adorned with her jewels*, awaiting the coming of the Bridegroom. She continued to pray aloud and asked the Sisters to pray that she might receive the grace of perseverance and of a happy death. She thought of all the Sisters, and asked that her warmest greetings be extended to each one—if she had offended them,

she begged their forgiveness. On being urged to rest a little, she would close her eyes and say, "Good night!" but there was no more earthly rest for her whose soul was soon to find eternal rest in God, and immediately after saying "Good night!" she prayed again: "Praised be Jesus Christ! Now and forever. Amen." Once she even cried out "Alleluia!" When the hour for Mass had come, she wished to be told exactly when the priest was saying the *Confiteor*, and with all possible devotion she then followed the holy sacrifice in all its parts.

As soon as the physician made his morning call after Mass, she put to him the painful question, "Doctor, how soon will I die? Please tell me without hesitation." The doctor answered, he could not tell exactly, but that it would probably be that day. Mother Pauline was very grateful for this answer. At each of his visits she had thanked him most cordially, and she again expressed her gratitude to him as well as to the Sisters' confessors for all they had done for her and for them, and recommended the Sisters to their future care.

One after another the Sisters entered the room to behold once more that face from which sanctity had always shone forth. Now her features began to change. The priest said the

Prayers for the Dying and the Litany of the Saints, and after three or four irregular breaths she yielded her soul to her God. "Lord, give her eternal rest!" the priest prayed, and only then did the assembled Sisters know that her soul had departed. It was about nine o'clock on Saturday morning, April 30, 1881, the feast of St. Catherine of Siena, when Mother Pauline left this world for her true home and went to Jesus, her Divine Spouse, whom she had loved so ardently, whom she had served in the poor and suffering, to whose Sacred Heart she had led so many innocent children, and, in the members of her community, so many loyal spouses and co-laborers in the vineyard of His Church.

She lay there peaceful, as if sleeping, the peace which had ever filled her soul mirrored on her face. When prepared for burial she held the crucifix of her rosary in one hand, while about the other the beads had been twined in the same manner as she had been accustomed to hold them when praying. One of her hands also touched the large Rule Book which lay on her breast. The white mantle which she had worn when she presented herself to the Holy Father, now enveloped her lifeless form in death.



ST. CONRAD'S CHAPEL IN CONVENT CEMETERY, PADERBORN



Many prayers were said at her side by the Sisters, the blind children, and strangers. From early morning until night, people came in processions to see her once more, and to place flowers and wreaths at her coffin. The funeral rites took place from the Mother-House chapel the following Wednesday morning, and were attended by a large number of persons: clergy and laity, rich and poor. All had venerated her during life, all were anxious to prove their veneration after her death. Whilst the Sisters ceased not, in view of the inscrutable judgments of God, to offer the most fervent prayers for her soul, they and all those who knew her were filled with the hope that she had forthwith been received into the company of virgins who stand before the throne of the Lamb, robed in white garments, and carrying palms in their hands, for the daughters knew their mother, *the children rose and called her blessed.*

Interment was made in St. Conrad's chapel in the convent cemetery, and since then this chapel has become a precious shrine for the whole community—a center where they meet, not so much to pray for the repose of her soul, as to invoke her help. A votive lamp, the gift of the North and South American provinces, burns there day and night to symbolize the love

and unity made so sacred to the community by the example and memory of its saintly Foundress.

Mother Pauline's tomb bears the following inscription, ever giving testimony to her earthly mission: that of *an Angel and Apostle of Charity*.

HERE LIES
OUR BELOVED MOTHER FOUNDESS
PAULINE VON MALLINCKRODT

BORN IN MINDEN
JUNE 3, 1817
DIED IN PADERBORN
APRIL 30, 1881

R. I. P.

THIS IS MY COMMANDMENT,
THAT YOU LOVE ONE ANOTHER,
AS I HAVE LOVED YOU.

—*John, xv. 12.*

HOLY FATHER,
KEEP THEM IN THY NAME,
WHOM THOU HAST GIVEN ME,
THAT THEY MAY BE ONE
AS WE ALSO ARE.

—*John, xvii. 11.*

PART III
VIRTUES

CHAPTER I

ASSIDUITY AT PRAYER, DEVOTION TO THE MOST BLESSED SACRAMENT, AND LOVE FOR HOLY COMMUNION

WHILE the foregoing chapters form a faithful, though brief, outline of the eventful life and blessed activity of the noble, heroic Foundress, little has been said of the virtues which shone with such luster throughout her saintly life. These virtues could, indeed, be summed up in the motto, "*Charity is the fulfilling of the law*," for this greatest and noblest of all virtues was ever present in her life, and formed the foundation of all her other virtues, so much so, that it may sometimes be difficult to class them under special headings.

The little examples and incidents here recorded were noted down by the Sisters who witnessed them, and are but a few of the valuable collection held to her memory.

One of the virtues so pre-eminent in Mother Pauline as to be recognized at first meeting was piety. As has been set forth, she was devoted

to prayer from early childhood, and it may be said that she possessed this precious gift throughout her life. Hour after hour she spent in converse with God, so that her mother, although herself endowed with piety, felt the necessity of restricting her little daughter's zeal. Her companions also give testimony of her great piety as being one of her chief characteristics—nevertheless she was cheerful, amiable, and sociable, and thereby gave the best proof that her piety was sincere, for a truly devout life is never repulsive.

After the death of her mother, Pauline, although presiding over the household, and forced by circumstances to enter society, was equally faithful to her religious practices. If she knew or feared that, by attending any social function, she would return home late, she would say all her prayers in advance, so as not to let a day pass without her accustomed devotions. Whenever she could dispose of her time she was happy to sit with Mary at the Lord's feet and keep converse with Him. This was frequently the case at Aix-la-Chapelle, as may be inferred from her "Memoir," in which she says: "Father, who was always busily engaged, preferred that I stay at home when I did not have to go out with him, and left it

to me to dispose of my leisure time. Thus many an hour remained for prayer, spiritual reading, and other devotions."

The weeks and months spent at Boeddeken, to which place the father withdrew after his retirement from office, were not so favorable for exterior practices of piety, and for this reason Pauline did not fully reconcile herself to the new abode. In a letter dated July 19, 1840, she wrote to her former teacher and friend, Louise Hensel, to whom she could express herself without restraint: "I like it here in Boeddeken only in so far as one should like it every place where God wills us to be. Our home is a half hour's walk from the church, and as we have very much company here, I am but little recollected, and must spend the time which I would otherwise devote to prayer, pious reading, and to the poor, in useless conversation. It is true—everything is 'serving God' as soon as it is done out of pure love for Him, but I am so wretched that I am far from that."

While Pauline judged herself thus—quite severely—let us hear what her sister Bertha says of her in a letter written at the same time to Professor Schlueter: "What would I not give if, by some magic power, I could transport you and your dear mother hither! A closer

observation of this truly angelic soul would afford both of you real delight, especially on account of her *inexpressibly* amiable exterior, for such a combination of profound, constant seriousness and true joyfulness I have never yet met with, and a more charming and sweeter picture of 'being *in God*' can scarcely be imagined. Whoever observes Pauline must—if I may thus express myself—at first glance, see the pleasure which God must have with such of His children, for He showers His blessings upon her. How could it otherwise be explained that any one, after dining until half past three—as we must do—would, just for pleasure's sake, say the rosary immediately afterward, or relish the 'Visions of St. Gertrude' as 'dessert'?"

In a letter to Professor Schlueter written soon after the above, Pauline expresses her pious sentiments by a certain longing for divine contemplation, and combines this beautifully with the simple piety of a child. She writes: "You are so versed in the interior life that the exterior world is not at all necessary for your peace and enjoyment—oh, how very happy you are! In men like you who are spiritually engaged, contemplations must often arise which remain totally unknown to us women, who are drawn downward and distracted by so many

outward things. Our station in life makes it more difficult to understand and appreciate a devout life in God. However, we will not be ungrateful; God is merciful and gracious to all, and His love bestows upon each one according to his faculty of comprehension; while He reveals lofty things to you, He reveals Himself to us in the lowly, and everywhere He is the selfsame God! This is His greatness, that He looks down upon His smallest creatures with infinite goodness, and that He arranges the most insignificant things so pleasantly—it is this which fills the soul with a supreme confidence in Him, a confidence that sometimes appears nearly childish. Bertha often laughs at me when I go to the Lord with a thousand little things, but I really can not help doing so. Whenever I have any wish I quickly tell it to the Lord and say a little prayer, and then He cares so faithfully for me, that I would never desire for myself another friend.”

Prayer—union with God—was, indeed, her mainstay. In it she found both in her secular and religious life everything that the situation of the moment required of her: ease of mind in doubts, light and support in undertakings, courage and fortitude in difficulties, consolation and strength to bear with resignation to the

holy will of God the disappointments, painful bereavements, and adversities which came over her personally, or to her in the community. In fervent prayer she praised God for everything.

Being herself so well versed in prayer, it was only natural that she should recommend it to others, particularly to the Sisters, and in her letters she recurs again and again to the necessity of prayer. "The most important, *first!* First the salvation of our soul, and without solicitude and prayer it can not be accomplished." "What water is to the fish, that is prayer to the Religious." "Prayer is the key to all graces—yea, even to heaven." These were her mottoes concerning prayer.

Prayer and meditation before the tabernacle were to her an even greater delight. How she loved the Blessed Sacrament before entering the religious life can be deduced from the sacrifices she made to assist at holy Mass and receive holy communion; and if her devotion and reverence were then so edifying to behold, what could not be said in this regard of her religious life? According to the testimony of the Sisters, her love for the Blessed Sacrament was so ardent, that tears of emotion frequently rolled down her cheeks while kneeling in adoration. It seemed, they said, as if she thought of noth-

ing and of no one but Our Lord present in the tabernacle—as if she were gazing on Him through the veil which conceals Him from the natural eye. Often she could be seen kneeling in her pew, holding in one hand a sheet of paper on which she had written little notes, and making gestures with the other, while confiding her plans to Jesus veiled in the sacramental species; but all this was done with a profound reverence and devotion, and so absorbed was she in her colloquy, that she did not notice any one who chanced to enter the chapel.

How great her desire was for holy communion, and what great sacrifices she made in order to receive daily, every Sister knew. At the time of the Kulturkampf, when she was compelled to do much traveling, often throughout the night, and on her visitation tours to the more remote missions, particularly in the United States and Chile, it was her constant aim not to be deprived of holy communion. Willingly she suffered intense thirst, and fasted until noon if she did not reach her destination earlier, or if, after the day's travel, she arrived late at night, she took no refreshment, that she might partake of the Bread of Angels the following morning.

A Sister who had the privilege of accom-

panying Mother Pauline to Rome, relates: "On reaching a place, no matter how late it was, Mother Pauline immediately inquired as to where the nearest Catholic church was located, and when the first holy Mass would be celebrated. If the time of arrival was late that it was not far from midnight, she at once betook herself to prayer and then to rest, without having taken any refreshment. In the morning, neither the early hour of the Mass, nor the distance to church, nor any inconvenience arising from the time of departure could keep her from assisting at *one* holy Mass, at least, and in this way her zeal made it possible that we did not miss Mass on a single day. She preferred, if possible, to assist at a number of Masses in succession, and for hours she would then kneel on the bare floor without showing the slightest sign of fatigue. Thus it happened that she often fasted until ten o'clock and later, for with her it was the rule: Abundance to the soul; to the body, that which is necessary."

A remarkable incident of how God satisfied her ardent longing for holy communion occurred shortly before her death. The priest who usually said holy Mass in the Mother-House chapel took sick suddenly and was thus prevented from celebrating. Mother Pauline

was ailing and had had a chill, so that the Sisters begged her not to fast any longer, but to partake of something warm. She however, preferred to wait, "for," said she, "God may still send a priest." And behold! quite unexpectedly a priest came and asked if he might say holy Mass in the convent chapel.

For her foundations she knew no greater happiness than to have the Blessed Sacrament preserved there, and the remembrance of pains, cares, and sacrifice, and all the labor which the building of a house or chapel, or a new settlement, entailed, disappeared—she felt more than rewarded, and her heart was invigorated with new courage and inexpressible joy as soon as the Eucharistic Lord entered under the roof. On the other hand, she was overwhelmed with sorrow when this ardent wish could not be fulfilled. In fervent prayer she and the Sisters then besought Heaven, and resignedly and confidently she would again petition for this great privilege. What joy when the grace was finally granted! When, for instance, the bishop of Paderborn sent word that he would say holy Mass in the chapel of St. Joseph's Convent the following morning, and leave the Blessed Sacrament there, Mother Pauline was nearly transported with joy. Immediately all

the inmates of the Mother-House were summoned by an unusually loud and continuous ringing of the bell, and then the news was solemnly published. Appropriate hymns were practised, and everything was prepared and decorated for Him who deigned to come and abide in their midst. The next morning Mother Pauline and all the Sisters went thither to assist at the solemn high Mass, and the entire day was spent in adoration and thanksgiving.

Zealous for the beauty of the house of the Lord, she required everything that was done in honor of the Blessed Sacrament—decorating altars and chapel, singing, rehearsals, etc., to be done with recollection and reverence. If on such occasions it was necessary for her to speak to one of the Sisters, she beckoned her to leave the chapel with her.

At the conclusion of that part of this chapter devoted to Mother Pauline's love for the Blessed Sacrament, her own words may be quoted as a standard whereby to judge the measure of her love: "The Blessed Sacrament is my life, my bliss; to It I owe the grace of my holy vocation." "What is indispensable to my happiness is the daily—actual or spiritual—reception of the life-giving Sacrament; without this Bread of Heaven, life is death to me."

The love of God which filled her heart and made itself known in her longing to be united with Him in prayer and in holy communion, pervaded her whole being and influenced all her actions, so that even a short time spent in her company convinced any observing visitor that she had reached a high degree of union with God. She was, it may be asserted, always conscious of His presence, and one could observe how carefully she strove to perform perfectly the work with which she chanced to be occupied. During conversation and while otherwise engaged she could be seen quite frequently raising her eyes to heaven, as if, for the moment, she were more particularly animated by divine love. Out of this great love of God proceeded her great fear that she or others might offend Him, and she was therefore constantly watchful and eager to prevent a sinful act or a fault. A single instance may demonstrate this. In the early years after the foundation of the community it happened that she still had some of the family silverware awaiting suitable opportunity for disposal. The little convent was visited by a thief who was detected in the act and leaped to make his escape, bearing with him his prize. The sinfulness of the act was evident, yet Mother Pauline, zealous to prevent

the sin, if possible—which she thought she might do if she *gave* him the silverware, so that he would not be *stealing* it, called after the thief, “Dear sir,¹ I *give* it to you!” and—how beautifully did she display her charity—“only don’t hurt yourself.” When, on the other hand, she heard of great undertakings for the promotion of God’s glory, or of the triumphs of our holy Church, she was filled with signal joy. Even the little acts of virtue that came to her knowledge called forth joy and gratitude.

Her devotion to the Blessed Virgin was tender and sincere. To her she had been dedicated in her youth, and guided by her motherly hand she trod the path of virtue. In founding the community she made the veneration of the Blessed Virgin, particularly the mystery of the Immaculate Conception, its sacred duty, and it is only necessary to read the chapter referring thereto which she embodied in the Constitutions, to understand the ardor of her love toward this most loving Virgin-Mother, the Mother of Fair Love, that love which she willed should animate the community as a whole, and each individual member. The dogma of the Immaculate Conception, proclaimed soon after

¹ Mother Pauline’s words were: “*Lieber Herr Dieb*,”—“Dear Mr. Thief!”



GENERAL MOTHER-HOUSE, PADERBORN



the foundation of the community, was an additional impetus to advance in the veneration of this singular privilege so eloquently treated and so rapturously praised by all true lovers of Mary, especially since the great herald of the Immaculate Conception, Pius IX, bestowed upon the community the title: "Daughters of the Blessed Virgin Mary of the Immaculate Conception." By the Constitutions, the feast of the Immaculate Conception is celebrated with special solemnity; all the members of the community prepare for it by a three days' retreat, and those who have not yet made their final profession make the annual renewal of their vows on this day. Mother Pauline's special devotion to the Blessed Virgin was well known to the Sisters, hence it pleased them very much when, at a time when she was absent, they were fortunate enough to have a statue of the Immaculate Conception presented for the grounds. When Mother Pauline saw the statue she fell on her knees before it and remained some time in silent prayer.

St. Joseph was venerated by Mother Pauline as the great teacher of the interior life, and as such the excellent model and father of a religious community. To him she entrusted her temporal affairs, and more than once did she

experience his assistance and powerful intercession. Once she and the Sisters were in great need, not only of money, but also of provisions. Confidently she petitioned St. Joseph for help. After a few days a gentleman visited the convent, said some prayers in the chapel, and on leaving he deposited an offering in the box. On opening the box, fifty dollars was found. Thus St. Joseph heard the prayers of his needy children.

The words of the Psalmist, "To me Thy friends, O God, are made exceedingly honorable," found full application to Mother Pauline. The veneration of the saints and their relics held a prominent place in her devotions, and when she spoke of these blessed friends of God she did it with such fervor as if she were actually in communion with them. "To-morrow is the feast of all the dear, dear saints," she said and wrote on the eve of the festival, "and we, dear Sisters, are predestined to be—after a few years—the companions of these happy souls—oh, if only we all were saints!" Sanctity was the aim she had set for herself and the community, and in taking leave of a Sister her last words usually were, "Adieu! dear Sister. See that you become a saint!"

As an excellent help in education Mother

Pauline recommended the veneration and invocation of the holy angels. She advised the Sisters, whenever they entered the class-room, to greet the guardian angels of the children, ask their assistance, and commend the children to them. On other occasions, too, as when traveling or transacting business, she suggested an invocation of the guardian angels of the persons there present. She advocated this practice with such fervor that it could be plainly seen how zealously she herself made use of it. For the archangels she had a special reverence and veneration. When, in times of affliction, she recommended to St. Michael the Church or the community, the Sisters felt consoled and filled with confidence that they would enjoy his powerful protection. St. Gabriel, the proclaimer of the divine mysteries, the Angel of the Annunciation, as she titled him, how did she love and venerate him! St. Raphael, the faithful companion of young Tobias, the physician and dispenser of good remedies, what eulogies did he receive!

The Poor Souls found in Mother Pauline a warm friend, ever ready to come to their assistance. No work, however urgent it appeared, could so engross her attention that she would omit her devotions for them, and after

the day's toil she could often be seen late in the evening making the Stations for the Suffering Souls. When traveling and unable to practise this devotion in the prescribed manner, she would withdraw to a corner of the room, and, holding in her hand the crucifix of her rosary, which was blessed for the Stations, she meditated on the mysteries and venerated each one with a genuflection. In favor of the Poor Souls she made zealous use of indulgenced ejaculatory prayers, and their recitation had become so habitual that even in her sleep her intercourse with God was not interrupted. Scarcely had she fallen asleep when she would begin to say aloud many of the ejaculations which the Church has enriched with indulgences and made applicable to the Souls in Purgatory.

CHAPTER II

CHARITY

THE commandment of love which Christ enforced so stringently by bidding us love one another as He has loved us, and which He therefore called "His commandment," was the sphere in which Mother Pauline moved. *From her infancy mercy grew up with her*, and developed into an unbounded affection for the poor, the suffering, and the afflicted. If it be true that we love God by loving our neighbor, no matter who he may be, may we not conclude that a tender love for the poor, in consideration of Our Lord Jesus Christ, is the most manifest proof of perfect charity?

When Mother Pauline was still a child it was noticed that while sitting at the window she frequently rose solemnly and remained standing for several moments. On being questioned as to this peculiar behavior she admitted quite reluctantly that certain poor old people had passed, and she felt that she should greet the Lord in their person.

Much has been said of her charity in caring for the sick and poor of Aix-la-Chapelle, of Boeddeken and Paderborn, the day nursery and the asylum for the blind, and this will therefore be passed over in this chapter. Willingly she sacrificed all her pocket money to aid the needy, and when she had grown up and could dispose of larger sums—her father's circumstances and consent making this possible—then she was happy. Her eagerness to do good was, however, often still greater than her means, and she therefore did not hesitate to entreat others for their assistance. Bertha, her sister, wrote to Professor Schlueter: "When we are in the city Pauline goes from one to the other. Afterward she tells me of all her secret campaigns and the victories gained; she writes petitions to ecclesiastical and civil authorities for—God knows what!—and even though her attempts appear nearly fabulous, she is always successful."

Before the foundation of the community, Pauline, while visiting the huts of the poor and suffering of Paderborn, became acquainted with a woman who spent her time away from home in order to earn a livelihood. This woman had a daughter twenty-six years old, a poor, neglected, depraved being who was at the

same time nearly blind, exceedingly awkward and dull. Only heroic virtue could attempt not only to care for this poor creature but also to train and educate her. At first Pauline went to her home during the day, but later she took the girl with her, cared for her in every way, and suffered the outbursts of her unruly nature with incomparable meekness. It can scarcely be described with what superhuman patience she instructed this poor being in order that she might be able to receive the Sacraments, and, in fact, Pauline's untiring love and patience were successful in leading this lost sheep to the Good Shepherd; after six long years Margaret—this was her name—was prepared to make her first confession. On being examined by the pastor prior to her reception of the sacrament, with a view of ascertaining her fitness, she could at first scarcely utter a word, and after being persuaded repeatedly to speak, she gave only incomplete answers. Mother Pauline now asked that the examination be turned over to her, and immediately satisfactory answers followed the questions, for Margaret had her own way of expressing herself, and understood her beloved teacher better than any one else. She received the sacrament of Penance, but the priest declared, one would have to

abandon the idea of getting her further—her understanding could not be developed so far that she might receive holy communion. Mother Pauline, however, did not give up hopes, but secretly admonished the poor creature to pray that she might be made worthy of the great grace. To the Sisters' great surprise they now saw how Margaret rose in her bed every evening, knelt, and prayed fervently, repeating the words, "*Dass ich dazu komme!*"—"That I may get so far!" And really, after six months of continued instruction her faculties were so far developed that on the feast of All Saints she, with several other blind children, made her first holy communion in the parish church. Margaret enjoyed the motherly care of her benefactress for the remainder of her life. She was granted lifelong shelter and support in the blind asylum, where she did all sorts of little services, and acquired such skill in knitting stockings that her time was well spent. With what gratitude and attachment she returned the great love she had received, could be seen during Mother Pauline's last illness. As soon as the Sisters told Margaret to pray for the prolongation of the precious life, she said the rosary nearly constantly. At the news of Mother Pauline's death she became con-

founded, burst into an agony of weeping, and repeated innumerable times, "She who was so beloved has departed from us! She who did so much good is no more! And she was so gentle!" With these few words Margaret praised Mother Pauline very highly. She loved because she had been loved with that truly Christian love with which Mother Pauline's heart abounded, a love which encompassed the whole world without overlooking the lowliest.

In the spring of 1854 there was an epidemic among the blind children. Mother Pauline was with them day and night, cleansing their sores and comforting them. When the Sisters begged to relieve her, she said, "Oh! let me stay with my dear blind children—that is recreation for me."

For the Mother-House in Paderborn she had made it a rule that no one asking alms be dismissed without receiving them. In case the Sisters were not able to give that which was asked, something else should be given, even if it be only a piece of bread. The poor knew from experience that their petitions found a ready ear with Mother Pauline, and therefore they came in large numbers to the convent gates.

Thirty or forty were served daily at the entrance, besides those who were sick or old and had their dinner sent to them. Mother Pauline made it a duty for herself to see that all received good victuals, and that they were taken into a warm room in winter. Time and again she admonished the Sisters to "show a cheerful countenance in every gift," and to recognize the Lord in the poor—she herself always greeted them with a friendly bow.—A beggar who had taken quarters in a barn not far from the Mother-House was always delighted when she passed and greeted him; he thought there was no other lady in the world who would greet a poor beggar like him with such friendliness.

If it happened that she had gone out, and on returning met, near the convent gates, any of the poor who had received their dinner at the convent, she usually asked them whether they had been satisfied, and invited them in a cordial manner to come again. On the feast of St. Liborius, the patron of the diocese of Paderborn, the cripples and the poor stand at the street corners and on the promenades to ask alms from the passers-by. Mother Pauline invited them to take dinner in the Mother-House

after the services, and, not satisfied with this, she even wished the Sisters to go to the gates and wait for them, and again invite them to come in.

In 1854 great poverty reigned among the people, for the winter had been very severe. A sister who was portress in the asylum for the blind relates: "Reverend Mother charged me to give three pennies to every poor person who would come to ask alms, and not to send any one away without them. I obeyed, although the Sister procurator told me that Reverend Mother had scarcely any money left. Every morning I thus dispensed nearly two dollars. Once when my purse was empty and I went to Reverend Mother to ask for some coins, she said, 'Isn't it so, dear Sister, God is so good that we can always give something to the poor!' One day I came again and asked for money. Reverend Mother went to her desk, opened and searched all the drawers and boxes, and, finding several small coins amounting to about thirty-three pennies, she gave them to me, sighed, and said, 'This, Sister, is all I have.' How I felt, can well be imagined; I went to the chapel and cried. After a few hours our good Reverend Mother sent for me

and said, 'Do you see, my dear Sister! Just have confidence—God has come to our aid. A Sister sent sixty dollars and six woolen blankets. To-morrow we can begin anew to help many of the poor out of their need. You are not at all like your glorious patron,—if you had greater confidence, we could give even more.' "

The same year the potato crop was very poor, and the result was that potatoes were high in price. A Sister says: "Our supply was thought scarcely sufficient to last to the end of March. As twenty to thirty poor persons received their dinner daily, and the day nursery and the asylum were well attended, three or four pailfuls of potatoes were peeled daily, instead of two, as formerly. We Sisters were worried, but our gardener said, 'God's blessing is particularly in the cellar this year. Although it is now the middle of July, the supply of vegetables and potatoes is by no means exhausted.' Even blind Margaret said, 'There is no end to the potatoes.' Reverend Mother, though, with tears in her eyes, admonished us to thank God and give all honor to Him for being privileged to serve Him in the poor."

One day a woman came to the door and pleaded for alms, for her husband was dying,

and she was in straitened circumstances. The Sister reported this to Mother Pauline, who gave her permission to go to the kitchen and ask for some strengthening nourishment, and also to the Sister procurator for money, adding, "I can not give you any money, for I have none." The portress had scarcely been in the procurator's room a few minutes when Mother Pauline hurried after her, stood at her side, and said in a suppressed tone of voice, "How much have you?" The former opened her hand and showed a *mark*, at sight of which Mother Pauline was as happy as if she herself had received a present.

Mother Pauline assisted wherever she could, but especially did she aid former servants and persons who had done any manual labor for the community. She provided wholesome food for them, visited them, and rendered all kinds of services, so that more than one begged to have her picture buried with them, for, they said, they did not wish to be separated in death from her who had shown them so much kindness during life.

In cases of poverty and misery brought about by a degraded or dissipated life, one

had to be very careful not to make any insinuation, so as not to wound her delicate love and pity for all the poor and suffering; an excuse for the person concerned and a gentle reproach to the one who chanced to make such a remark were sure to follow. One Sister writes: "When I was a postulant (1870) I was sent to the entrance to help the portress. One day when Reverend Mother returned from town she found a man sitting at the convent gate, and bade him come in. As the Sisters were in the chapel saying the Office or otherwise engaged, Mother Pauline told me to go to the kitchen and see if I could find some coffee. I went and got a cup of coffee, without milk, for I could not find a drop. 'But, my dear child, you did not put in any milk!' Reverend Mother said somewhat reproachingly, 'The man can not drink the black coffee!' I answered that I could not find any, 'besides,' I added pertly—as I had noticed that the man was intoxicated—'the black coffee will do him good—it will sober him up.' 'Dear Sister,' Reverend Mother said very earnestly, 'how can you say such a thing! Who knows why the poor man is intoxicated! Perhaps he had nothing to eat all day and therefore bought himself a little brandy to get warmed

up, and then it did not agree with him on an empty stomach! Take care that you do not judge so rashly! Now go and call Sister, and see that the man gets something decent to eat.' I went, quite ashamed and humbled."

The poor came to Mother Pauline not only for material aid, but also for counsel in their doubts and afflictions, sometimes even for settlement of their little differences, for they knew that they would never ask in vain. Charitable and condescending as she was, she always retained a prudent reserve. The irresistible charm of her amiability gained the affection and confidence of all who came in contact with her; nevertheless it seemed—as was frequently remarked—that there was something supernatural about her which filled them with a deep reverence.

Mother Pauline possessed the virtue of charity in a high degree. Loving her neighbor with a pure love, in God and for God, she loved by preference those whom the Lord had given to her, her daughters in religion, and like Him who had given the *New Commandment*, she was willing to sacrifice herself for their spiritual or temporal welfare. Nothing

was too much for her, no effort too great, no time inopportune, when there was a question or chance of doing something for them, assisting them by her counsel or in any other manner, and when the day's hours did not suffice, she willingly sacrificed her sleep. A single instance may be inserted to show how she forgot herself and how ingenious she was when there was a thought of coming to their assistance.

In 1867 Mother Pauline was seriously ill; the physician feared a stroke of apoplexy, and directed that she refrain from all work and have complete rest. The Sisters saw to it, as much as possible, that this order was fulfilled, which, with Mother Pauline's active nature, was not always very easy. One day the doctor related for her amusement and diversion that he had just laughed heartily at a novice who had a large abscess on her neck, but who had such a dread of lancing that she permitted him to see it only at a distance, much less to touch it. "Notwithstanding all her fear," he added, "I must take hold of her to-morrow, for the abscess is ripe." Mother Pauline smiled, and later on she asked the mistress of novices to send the little Sister to her—she did not care

to rest, "because," she said, "the poor child has pain." The novice came as requested. Mother Pauline went toward her, and said with greatest love and sympathy, "My dear child, I heard that you have such a bad abscess—let me see it!" The novice was at once willing, and while she removed the bandage, Mother Pauline stood before her with her handkerchief in her hand—as she sometimes did, but the novice did not in the least surmise that this time it concealed a small scalpel. "Reverend Mother!" the Sister cried suddenly and made one step backward. "It's all over, my dear," Mother Pauline said consolingly, "see, it is open now—it did not hurt you as much as you thought it would. But it had to be lanced—the doctor told me that otherwise it might develop into something worse. And now the Sister infirmarian will attend to it for you, and in a few days it will be healed up." Mother Pauline was exceptionally weak and exhausted on this day, and it was necessary for her to lie down again immediately after this little operation. The thought that one of her children was in pain had induced her to forget herself in order to bring relief to the sufferer.

With anxious care she watched over the health of all, but their spiritual advancement was the object of her special interest. Above all things, she wished them to have a constant, mutual charity among themselves, and her instructions and letters re-echoed the words of St. John: "Children, love one another!" Her own beautiful example always showed the way, and the children frequently remarked, "See how she loves the Sisters!"

To her government of the community the words of St. Augustine were fully applicable: "Love, and do what thou wilt. For if thou art silent, thou keepest silence through love. If thou criest out, thou criest out in love. If thou correctest, thou correctest lovingly. If thou sparest, thou sparest in love. Let love be the root hidden within. From that root nothing but love can spring." Notwithstanding her tender love she was not weak; she could be as firm as she was gentle, and when it was necessary for her to correct, she did so without human respect. "A superior must be able to scold," she said jokingly, "otherwise she is not worth much." Once when the Blessed Sacrament was carried in procession past the Mother-House in Paderborn, the gar-

lands and floral decorations had been omitted on account of a light rain, and through some misunderstanding, her order, that adoration be kept in the chapel during the time of procession, had not been carried out. On account of this negligence Mother Pauline reprimanded the Sisters with such force, that they were nearly dumbfounded, and then the entire community, who had been summoned by an unusual signal of the bell, were sent to the chapel to recite certain prayers as a penance.

One Sister writes: "When Reverend Mother visited us in Chile, it happened that, on account of several faults which I had committed, I received a reprimand. Her earnest words pierced me the more, as her departure was so close at hand, for she was to be with us only a few hours more. I cried bitterly. But behold! after a few days that dear mother returned to us, despite a rough and dangerous voyage, and called to me on approaching, 'I am coming on your account also; now you must not cry any more—all is well.'"

Mother Pauline reaped the fruit of her love for the Sisters, for, according to their words, "her wish was their law," and "they would

have gone through fire for her." Once she said of them: "If any fault has been committed, I usually know it from the respective Sister before I have a chance to hear it from any other source." This she intended as praise for the Sisters, but greater praise lay in it for herself, because she was so loving and kind to them, and so forbearing with their weakness and shortcomings, that they did not need fear telling her all that had happened. She cited it as a work of mercy to "bear patiently in others that which one can not remedy." Therein she saw *great sanctity*, "in loving God and one's neighbor, and in silent endurance."

When a Sister fell ill, Mother Pauline redoubled her motherly love and care, and bestowed it upon her day and night. Medical services, medicines, nourishment, and comforts—nothing was spared in order to effect her recovery. As soon as the Angelus had rung in the morning, she inquired into the condition of the sick Sisters, and how they had spent the night. Later she came and consoled them in her motherly, friendly way, did little services for them, prayed with them, read for them, and asked if they had any wish or need in order that she might fulfil it. Her solici-

tude was directed especially toward the spiritual, and she was anxious that they receive holy communion as frequently as possible. If there was no more hope of recovery, and the end was approaching, her love knew no bounds. She wished to be present at the death of every Sister, and had given strict orders to the Sister infirmarian to call her immediately when the patient was overtaken by a spell of weakness which might be the forerunner of death. Frequently she had to be called a number of times when a Sister revived from such attacks, but each time she came without a moment's delay, and thus it happened that the greater number of Sisters expired amid her prayers and assistance.

Mother Pauline had a very great love for children. She loved them with a tenderness enlivened by faith, for she saw in them the favorites of the Sacred Heart, to whom she wished to lead them. "Let us set our mark in the education of youth," she said, "but let us educate them for God." In education she placed for her community the chief exercise of zeal for souls, for she was convinced that it is a work most pleasing to God, and, at the same time, one which, more than any other, spreads

blessings for time and eternity. "Wilt thou bless?—then teach a child," says the poet. The joy which filled her heart when, during her visits to the houses of the community, she saw how diligently the Sisters applied themselves to the work of education in schools and in charitable institutions, is quite beyond description. Her encouraging and instructive words to the Sisters and their pupils, and, above all, her example, all this served to lead souls nearer to God. For every child she had a kind and loving word and smile, and one may say that through her the seed of religious vocation was sown in many a young heart.

Mother Pauline had so great a love for souls that no labor was too great to prepare less gifted children for holy communion. Under her direction one of the Sisters once prepared a poor child, who was mentally and physically so incapable that she could not attend school, for reception of the Sacraments, and with such success, that with permission of the pastor she could receive in the Mother-House chapel. This was a great event. The chapel was beautifully decorated, appropriate hymns were sung, and the joy of the mother, a poor widow, and of the child, was inexpressible.

While visiting New Orleans, where she saw a number of colored children, she exclaimed in a tone of voice audible only to the Sisters near her, "If only you knew how much I love you, and how gladly I would bring you help." She cherished the hope of opening a school there for colored children, and one in South America for the Indians, but she did not have the satisfaction of seeing these projects realized.

Mother Pauline applied the commandment of love to the children in very emphatic words. In one of her letters she wrote: "Strive particularly to be very kind to the children. When Christ entrusted His Church to Peter, He did not ask him about his learning, but, 'Lovest thou Me?' and at the assurance, 'Yea, Lord, Thou knowest that I love Thee,' He said, 'Feed My lambs.' Christ presents Himself to us in the children—may He grant that we can say always: 'Lord, Thou knowest all things, Thou knowest that I love Thee.' Love for the children is the best teacher, and to any one who loves them, to him they may be entrusted. Love in the heart, love in the tone of voice, love in actions—that draws them with an irresistible power and calls down God's blessing upon us. *By this shall all men know that you are My*

disciples, if you have love for one another."

Her principle in all her dealings with others was based on the advice of St. Francis de Sales. In one of her letters she says: "It always pleased me so much what St. Francis de Sales said to St. Chantal. She demanded somewhat too persistently something that she had the right to ask, and said, 'I can not bear to see justice not upheld.' St. Francis de Sales answered, 'My daughter, not thus! I want you to be more *good* than *just*.'"

In fine, if any one had not known what the special trait of the community is, Mother Pauline's whole exterior could have informed him, so great was the amiability expressed on her countenance, so great her cordial and humble friendliness in company with others. The Sisters said she could be considered their living Rule. Her very being breathed love of God and love of neighbor, and all her words and actions emanated from this source. Thus she seemed to have been predestined by Providence to be the foundress of a community whose characteristic should be that of Christian charity.

CHAPTER III

CONFIDENCE IN GOD, AND CONFORMITY TO HIS DIVINE WILL

A HUMBLE confidence in God and a complete submission to His will was the third characteristic of Mother Pauline's life both in the world and in religion, and the words of the Psalmist, "Thou, O Lord! hast singularly confirmed me in hope," might be made her own. Her hopes were grounded in the mercy of God, and knowing by faith that both good and bad come equally from His hands, she abandoned herself with promptitude and submission to His holy will.

"The just man liveth by faith," writes the Apostle, and just as the links of a chain join one another, the acts of resignation can be traced throughout all the vicissitudes of her life. Her father's transfer and the family's removal to Aix-la-Chapelle she styled "a divine blessing"; her mother's death she considered a means "to remove her from creatures and draw her to God"; she thanks God for the

interior trials which He permitted to come over her, "to strengthen her in faith"; she lays stress on the fulfilment of her wishes only in so far as God's holy will is concerned—"if it please God." At a non-fulfilment of a wish, she wrote to Louise Hensel: "What God does is well done, so let me think and be convinced that sacrificing the pleasure was more salutary for me than enjoying it, otherwise it would not have been asked of me." She participated in social life "in order to please God." When the Right Reverend Bishop Laurent tried to gain her and her friend, Anna von Lommessen, for the foundation and direction of an orphanage and school in Hamburg, she wrote to Louise Hensel: "If it does not please God to let the right reverend bishop come to a realization of his plans, He has His wise motives; should it please Him to bless them, I shall be overjoyed if He deigns to use me as an instrument of His mercy. At all events, I shall patiently wait to see what God does."

In considering the choice of a religious community, she says, "I leave it all to the Lord. He has guided me with so much love in the past; He will do likewise in the future." When, after years of longing and waiting for the happiness of religious life, she was urged

to found a community, she said, *God* had wanted this decision from her, and she acknowledged His ways in preparing her for the calling. When she fractured her leg, she termed the accident "a special mark of God's providence."

Regarding the question of accepting a certain sphere of activity for the community—which plan, however, was frustrated—she wrote: "Behold, I am the handmaid of the Lord; be it done unto me according to His word!" In this sense I had consented to the project, should God ask it of me, and in this sense I now give up the thought."

With that extraordinary and supernatural trust in God, so necessary to founders of religious communities, and quite peculiar to them, Mother Pauline, in the early years after the foundation of the community, entered into engagements and undertakings for which, unless God came to her assistance by some special disposition, her material means were not sufficient. Her brother Herman, who for twenty years administered her estate, thought she had *too* great a confidence in God, and considered this her *one fault*, if such it might be termed. She, however, had put her whole trust in the Lord, and she was not confounded.

No matter what happened, nothing found her unprepared. If death carried away youthful and able members of the community on whose services she had justly reckoned, or if she was bereft of near relatives and dear friends whose assistance and counsel was so valuable and necessary, her first word was, "The Lord's will be done." If things turned out differently from what she had expected, she said, "So it will be better for us."

The community which she had founded was well organized; love and unity reigned within, but from without it was to be tried by the fiery ordeal. Everything that has value in the eyes of God must bear the seal of the cross, and Mother Pauline's work was also to merit this stamp of divine approval, but *'Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that spreadeth out its roots towards moisture; and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in time of drought it shall not be solicitous, neither shall it cease at any time to bring fruit.* When, after twenty years of labor, the Kulturkampf threatened to destroy her work and its blessed activity, Mother Pauline combined the greatest confidence in God and resignation to

His holy will with unceasing effort and self-activity to keep her work unharmed. She never lost confidence, even if everything seemed lost, and though she scarcely had a day's peace exteriorly, her soul retained an unalterable peace by her ever-willing resignation to the inscrutable designs of God. She, the "valiant woman," shrank from no sacrifice, no effort, no humiliation, to keep the houses for the community and to insure for the Sisters the possibility of remaining faithful to their vocation. Surprised at her determined, yet exceedingly modest and dignified bearing, the officials gave her many a little concession, as far as was consistent with their public duties.

When one foundation after another had been dissolved, and the Sisters returned to the Mother-House, full of cares and solicitude about the future, this was, indeed, a heavy cross for Mother Pauline; but in the light of faith she saw it formed by the same loving hand of God which blesses, whether it gives or takes. "*The Lord gave it, the Lord took it away*; He will help us. It is His work, His interests which we represent."

The house which she rented for the home-coming Sisters she named "House of Providence," and with more than motherly affection

she received them there and provided for them. She herself went to the station to meet each party, and consoled them as if the burden were resting on them alone. One of these Sisters says: "Reverend Mother wrote us a letter of condolence and invited us to come to her in Paderborn—she was willing to share the last piece of bread with us."

When she saw that the Sisters were sad and worried, she re-animated their courage by speaking of Divine Providence, and kindled in them a complete resignation to all that God might ask. Once she was overheard consoling a Sister who feared that they must separate and would not know where to take refuge. "Dear Sister, do you suppose I have never thought of such times? Be of good cheer, God will provide a place for all," and to another: "Our Father in heaven has place for all, and the mother gets place from the Father." Although she was oppressed on all sides, and burdened with cares and grief, she displayed the same tranquillity and composure of mind as during times of prosperity. She knew how to console and encourage her daughters to persevere in conflict with the world, and sometimes even only a glance into her cheerful countenance was enough to dispel their fears. They

felt safe under her protection, and fought courageously under the banner of Christ. Neither poverty nor persecution, neither flattering promises nor threats, neither separation nor exile could persuade them to forfeit their religious habit. True, Mother Pauline gave the Sisters their choice, and compelled no one to remain in the community under such adverse circumstances; but, thank God, who inspired Mother Pauline, all the Sisters remained faithful to their holy vocation, and without making an exception she could say, "Those whom Thou gavest me have I kept, and none of them is lost."

At the beginning of the Kulturkampf a lady who had a daughter in the community, came to Mother Pauline, saying:

"Reverend Mother, give me my child again."

"Oh, no, my dear madam! your child belongs to me—I can never give her back."

"But," said the mother, "you have so many daughters, now without occupation, and even without sufficient shelter for them."

"God will provide for us," answered Mother Pauline; "I have already rented a house, and for the present all the Sisters will find a home there."

"But where will you get food for them?" the mother continued.

Mother Pauline turned to her assistants who were present, and said appreciatively, "Thus speaks the sensible housewife!" Turning to the solicitous mother, she said, "Divine Providence watches over us, and we trust that we shall not suffer any want."

In temporal matters Mother Pauline did not wish to see an overgreat solicitude. Once when a Sister came to her, quite sad because she thought she had lost a sum of money given her to pay a bill, Mother Pauline said, "Oh, for the talent of worrying!" She quieted the Sister about the loss, and awakened in her the hope that she would find the money at the right time, which she really did.

Mother Pauline did not know what it was to lament, *neither did she murmur and repine against the Lord, but remaining constant in the fear of the Lord, she continued to bless His holy name.* Her motto was: "Let us praise and bless the Lord for everything." It was, in fact, sometimes difficult to tell whether she was blessing God for adversities or for success. "If God comes to our assistance," she once said at a time when the community was in great need, "then He shall be praised and blessed, oh!



MOTHER-HOUSE OF THE SOUTH AMERICAN PROVINCE, SAN BERNARDO, CHILE



so fervently; if He does not, then, too, He shall be praised and blessed many thousand times." "He who is able," says St. Francis de Sales, "to thank God equally for chastisement and for prosperity, has arrived at the summit of Christian perfection, and will find his happiness in God."

Strengthened by her example, the words which she wrote to the Sisters could not fail to make a deep impression on them:

"Sanctity can not be attained otherwise than amid crosses and afflictions of every kind; therefore there remains naught else for us to do but to take up our cross with courage and joy, and to carry it with fortitude and love as long as God wills and whithersoever He wills."

"Whosoever would become a saint must learn to suffer afflictions with generosity, and at the same time strive to advance in humility and love of God."

"Let us give ourselves to God, and let us stand close to Him. All else will pass away—He alone remains, and there with Him is our heavenly home."

"History is running its course. Endeavor to derive profit for your soul out of everything; detach yourself more and more from all things created, and give your whole heart to your Di-

vine Spouse; He is rich enough to make bounteous return. The world and all its vanities will pass away; in death we are alone with Jesus; if He has been our treasure and our wealth in life, He will be this also at the hour of death."

"We will confidently place the matter in the hands of God. May He order and dispose everything as it pleases Him—He shall be praised and blessed always. If only He gives us the grace to know and do His holy will, to love Him, and to be saved. He is so supremely good and faithful."

"May God dispose everything according to His pleasure! Let us serve Him faithfully, and strive to fulfil our duties, that we may gain eternal life. God will look after the government of the world,—He has the greatest experience in governing, and will order all things for the best."

"God sends health and sickness, and one must accept all things from His hands with gratitude. He is so good; he who trusts in Him will make great progress."

Again and again she exhorted the Sisters to prayer, thereby to know and do the divine will. "Let us pray God to direct all things according to His holy will, and let us praise His name in sorrow and in joy."

Never was she heard to say a word against the instigators of evil. Once, when some one criticized rather severely a person who had made himself guilty of base ingratitude toward her, she tried to give the conversation another turn, but, not being successful, she pleaded, with tears in her eyes, that he refrain from such remarks. In one of her letters she says: "Let us conquer ourselves! The way of the cross is the royal road to heaven. Conquer evil by good, and do not only forgive your adversaries for God's sake, but also pray for them, and do them a favor wherever opportunity presents itself."

To what an extent did she not experience the bitterness of exile, in so many of her daughters and in her own person, yet she only makes allusion to it in order to advance in the love of God. "In a foreign country," she remarked, "be it ever so pleasant, there are many difficulties, and homesickness will make itself felt occasionally, but a glance at the cross and to our heavenly home where we shall find Jesus and all our dear ones, gives us strength, and prayer obtains for us the grace to remain faithful to the Lord even in affliction." "Let us accept everything with resignation—be it exterior or interior affliction, or whatever it may

be, from the hand of God. *Unto those who love God all things work together unto good.* The more 'unreservedly you give yourself to God, the better He will care for you. He will not let Himself be surpassed in generosity. Let us learn to see His paternal providence in everything, great and small, and to trust in Him. And if, at times, the ascent is toilsome, then, dear Sisters, think—it is the royal way of the cross, the way to our heavenly home, whither so many dear ones have gone ahead."

In her last illness she once more summed up all the acts of resignation which she had made during her life, and was willing to live or die, "Just as God wills!"

CHAPTER IV

LOVE OF POVERTY AND HUMILITY— GRATITUDE

POVERTY and humility, the root and foundation of evangelical perfection, were virtues very dear to Mother Pauline in her religious life. Her liberality even as a child may have been indicative of a future renunciation of earthly goods; still she confesses having had in maturer years a certain awe of the Evangelical Counsels, but that later on she gradually lost this fear. When, after years of longing, she finally saw herself in possession of the coveted prize, she compared the honors and riches of this world with baubles, deserving only to be cast aside; and throughout her religious life she embraced poverty with all its consequences, happy to exchange the goods of this world for those of heaven.

Mother Pauline advocated the spirit of poverty, but she was the first to practise it with heroic generosity. Everything she used she desired to be in strict conformity with the rules

of poverty. Her old cloak and clumsy shoes, which she wore alike in winter and summer and in all kinds of weather, were articles of apparel from which she would not part. Neither was it easy to replace her other old and worn-out clothes with new ones, for she was quick to notice it, and did not easily accept. When visiting the various foundations, the Sisters often wished to give her something better, but in her love of poverty she declined. During one of these visits the Sisters tried to do honor to her by adding several dishes to the customary plain meal. With tears in her eyes Mother Pauline entreated them not to do this again. "We must thank God," she said, "if He gives us that which we need—yes, we may and even must expect this from His Providence, but we may not allow ourselves any extravagance. Second to my prayer for a good spirit in the community it is my daily, even chief prayer, that the Lord may give us our daily bread."

A similar incident may be contrasted with the above. Mother Pauline had such an affable way of accepting little marks of courtesy that all who came in contact with her vied with one another to ascertain her little needs and wishes in order to fulfil them most speedily.

This led to a misunderstanding which was not set aright for years. In some manner it was thought and rumored in the community that baked potatoes was her favorite dish, and the result was, that baked potatoes were served in every house which she visited. Mother Pauline always showed herself grateful for this attention, so that it never occurred to any one that she did not relish the dish. Only a few months before her death she was asked by chance if this were really such a favorite dish with her, when she was forced to give testimony to the truth, and admitted that it was by no means the case. In this well-meant intention to please, there lay opportunity for her to practise poverty and mortification; and her charity, always anxious to afford others pleasure, accepted it gratefully.

Unassuming and modest in everything pertaining to herself, Mother Pauline would have been satisfied with that which the poor received at the convent gate. One day, when the community still numbered only four Sisters, she learned that a poor family living not far from the little Mother-House was sick with cholera. She at once hurried to the kitchen, took several hot water bottles and some tea, and started out to the infected house. The Sisters were in

anguish that she thus exposed herself to contagion, and when noon came and she had not returned, they decided that a Sister should go to investigate matters. There stood Mother Pauline at the side of the sick man, who was propped up on chairs and a bench in the living-room—in the adjoining room lay the woman, already a corpse. The Sister asked Mother Pauline if she would not come to dinner, and received the answer, "Not yet, but bring dinner for two." As the Sister was under the impression that the desired dinner was for the two-year-old child and some one else, she took it in an earthenware dish. Here she continues: "When I came with the dinner, Mother Pauline asked if I had forgotten knives and forks, and now I saw to my greatest surprise that she asked the loan of these from some one who was in the house, and also asked permission to take a little of the dinner which I had brought. I apologized, but Mother Pauline consoled me in the most friendly manner and said that everything was just right, and bade me return home." The man died the same day, and only the two-year-old little girl survived. She was well cared for, and through Mother Pauline's mediation was adopted by a family and received a good home.

How much she suffered from poverty and burdensome cares during the last ten years of her life, and how willingly she suffered it, God alone knows. With it all she was cheerful, and not even the Sisters, excepting the assistants, had an idea of her grief and cares. "Oh!" she said more than once, "I would be willing to give every drop of my life's blood if I could thereby pay our debts." Nevertheless, the poor were not allowed to suffer, although they did not easily receive money—of which there was little or none; but all who came for victuals received them.

Mother Pauline did not place her practice of humility in extraordinary acts incurring ridicule, such as many saints have performed in order to annihilate self-love; on the contrary, she had and preserved in all the phases of her life and in all her actions a dignity which was marvelous. A Sister who was for several years intimately associated with her, testifies that she never heard her use an unbecoming word; in her tenderness there was nothing sentimental; an earnest word she used only occasionally and when it was her duty to censure; she was original in her expressions, could laugh heartily, but not to excess; in no way did she violate the rules of etiquette. Never was she

seen to be excited, sensitive, or without self-control. If she had been grieved or offended, she was the first to relent so that the bruised reed might not be broken, and whenever she feared that she might have been a little too rigorous in chiding, she offered humble apology. One Sister writes:

“During my novitiate it happened that I was reprimanded for a certain fault. After the instruction I went to Mother Pauline, apologized, and asked for a penance, but what was her reply? ‘Dear Sister, I deserve the penance for reprimanding you so severely, and I have already imposed upon myself a fast which I will keep for you to-morrow.’ I begged and entreated her not to carry out this resolution, but to let me do it, all, however, without success. The next morning I saw, to my great sorrow, that she was really keeping the fast. Every one will understand how I felt, and tears come to my eyes whenever I recall the instance.”

Mother Pauline had so great a love for humility that, as the Sisters said, she never let an opportunity to practise this virtue pass by without making use of it; and it was in the small and every-day occurrences that she displayed her greatness in this virtue. If, al-

though entirely unintentionally, she omitted some little act of courtesy or charity which she might have shown had she perceived the opportunity a moment earlier, she apologized for her lack of attention. She sought permission where she might have commanded, and asked advice on matters wherein she was experienced and well informed. She was usually the first one in the refectory after the signal had been given, and assisted with the little things that were still to be done. Of her willingness to do menial work a Sister writes as follows:

“At the time when the orphanage at Steele was accepted, the community numbered but nine Sisters, yet Reverend Mother’s love for the orphans made it possible for her to appoint five for this mission. As we all were young Sisters, we had the happiness of having Reverend Mother with us for three months. She showed us practically what it means to take a mother’s place with the orphans. From early morning till late at night she was busy with the little ones, bathed and cleansed them. With still greater self-sacrifice she devoted herself to the sick children. About twenty were pediculous, and had the scalp covered with a rash. Mother Pauline reserved for herself the privilege of cleansing and treating

their heads. She applied herself to all domestic work, swept, scoured, ironed, and was intent with tender consideration to lighten the work for each Sister."

Mother Pauline had a great love for community life, and without urgent necessity she would not permit an exception in her favor. In one of the academies conducted by the community, all the Sisters, with the exception of several who were more or less sickly, slept in one large dormitory accommodating twenty-three beds. When Mother Pauline visited the foundation, the Sisters wished to set aside for her use a small bedroom, but when Mother Pauline learned of their intention, she said, quite astonished, "No, children, you do not seem to know me very well. You are not doing me a favor by that—I prefer to be with my Sisters." And all entreaties were of no avail; she wished to be in the dormitory, and although in her sixtieth year, she slept there every time she visited the place.

Mother Pauline was singularly simple in all her ways, and did not consider herself worthy of notice. She wrote: "The cordiality and love with which the Sisters receive me humbles me deeply, and would do so still more, if this

feeling were not overcome by my happiness at seeing them again."

Once when visiting a house of the community, an aged woman came to see her and asked her blessing. "My dear madam," said Mother Pauline, leading her to the chapel, "let us ask God for His blessing upon both of us."

Nothing seemed to be so repulsive to her as pride and sensitiveness, and she took advantage of every opportunity to warn the Sisters against this vice, and inculcate in them a great love of humility. "I can not stand anything that bears a trace of pride," she once said. "I detest slovenliness, but still I prefer a person who is slovenly to one who is proud." "Understanding is a divine gift for which we must be very grateful, but all depends upon how it is applied, for it can lead to destruction as well as to life. We have it in common with the devil, who, despite his deep knowledge of things, is the most pronounced enemy of God. A simple old woman with love for God and neighbor in her heart is dearer to me than a person who, in spite of his understanding, is dull enough to elate himself on account of it, and permit himself to be carried away to look down upon others." "Let us acknowledge our nothingness! Everything that we have is from

God—of ourselves we have nothing but sin and misery.” “If we are successful in an undertaking, all honor be to God alone; if we are not successful, let us accept the humiliation willingly and cheerfully.”

“The spirit of thanksgiving,” says Father Faber, “has been in all ages the characteristic of the saints.” Mother Pauline possessed this noble trait in an extraordinary degree. Not only was she ever ready to acknowledge and admire God’s innumerable gifts and to pay Him the tribute of thanksgiving; she extended this spirit of gratitude to all those who had done anything, however trifling, to merit her appreciation. For little favors and courtesies she thanked so cordially that those who had rendered them were often quite humbled. A Sister who was at Constance when this foundation was dissolved, relates how condescending Mother Pauline was to every one. “It was edifying to observe how she went to all persons to whom she felt herself indebted in order to thank them. She extended this consideration to all who had had any servile connection with the institution, servants and laborers, and went even to the woodcutter in the woodshed to thank him and say farewell.”

While she made nothing of herself, she ac-

cepted, in the spirit of charity, the marks of respect tendered her by others or by the parishes in which the community was established; and she expressed her appreciation and thanks in such a heartfelt manner, that many were heard to say, they would all their lifetime enjoy the honor of having made her acquaintance.

CHAPTER V

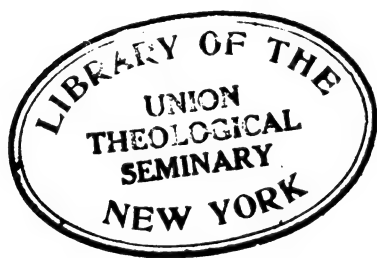
MOTHER PAULINE'S LOVE FOR HOLY CHURCH

“**C**LOSE union with Holy Mother Church,” this was Mother Pauline’s principle in all important undertakings, for she knew, as St. Irenæus said, that “where the Church is, there is also the spirit of God.”

The excellent religious education which she had received in the schools of Aix-la-Chapelle, supplemented by years of private instruction by an eminent Doctor of Theology, had laid in her heart and mind a solid foundation of faith. She had acquired a high standard of knowledge and understanding of the doctrines of the Church; and through the reading of pious books, meditating on the truths of our holy faith, and the intercourse with distinguished and learned men who were, at the same time, devout Catholics, her attachment and love for holy Church, the pillar and ground of truth, grew and enkindled in her an apostolic spirit. She therefore wished to become an apostle of charity, to gain all for Christ, through the



MOTHER-HOUSE, GROSS POINT, WILMETTE, ILLINOIS.



Church. The day nursery and the asylum for the blind proceeded from this motive.

The foundation of the community was made only upon the advice of the ecclesiastical superiors, and under their direction and approval. It was the fruit of her obedience to the will of God as expressed by the Church, and it remained a consoling thought to her that she "entered by the *door*"—Christ and His holy Church. Full of reverence for the Holy Apostolic See, conscious of its rights, and attentive to its commands, she was zealous to conform in everything to canonical laws; and she had no greater wish than to see her community ingrafted into the vine of the Church, that by its intimate union with the living vine it might obtain greater nourishment and become a branch yielding copious fruit in her service. By her prayers and efforts she succeeded in gaining the approbation of the Holy See in a remarkably short time, a favor which she prized so highly that she instituted prayers of thanksgiving to be recited daily, a practice still in use in the community.

Her pilgrimage to Rome, to the father and teacher of all the faithful, had the sole aim of becoming still more intimately united with the Church, and of receiving for herself and

the community the blessing of Christ's Vicar. The Papal sanction given to the community and its Constitutions proved to be a bulwark in the time of trial and danger. Although storm-tossed, the bark did not sink, for it was anchored on *the rock which is Christ*; and thus did Mother Pauline reap the fruit of her devotion to the Church against which the gates of hell shall not prevail.

Everything to which the blessing of the Church is attached was the object of Mother Pauline's veneration—rosaries, medals, the religious habit, etc. Standing at the threshold of her religious life, when about to lay the corner-stone of the great edifice which she was to erect—the foundation of a religious community, she says: "I have received the blessing of holy Church—I now fear nothing. May God bless the community, destroy it, if it displease Him; but that I do not believe, since the blessing of holy Church rests upon it." "What a precious, gratifying thought: holy Church has blessed the clothes I wear!"

Mother Pauline never undertook anything of importance without permission of the ecclesiastical superiors. When she wished to make the pilgrimage to Rome, she first went to ask permission from the bishop, who was in exile.

Not only in great undertakings, but also in matters of minor importance she yielded perfect obedience and submission.

Her esteem for the clergy was very great. Not only did she show a profound reverence to dignitaries, but to every priest with whom she came in contact, no matter whether he was young or old. On being called to the parlor to meet a priest, she would kneel on entering to receive his blessing, and rarely did she take leave without having done the same. She never tolerated any slighting remark to be made regarding priests, and even in the case of near relatives she did not permit the Sisters to refer to them without giving full title of respect.

This reverence for the dignity of the priesthood and for Religious was displayed in a charitable manner on an occasion when she purchased a certain property for the purposes of the community. The property belonged not only to the religious community which was withdrawing, but the parish also had interest in the title. This gave rise to various misunderstandings in the office of the notary where the transaction was to take place; the church committee, pastor, and the superior of the religious community became excited and involved

in dispute. In a tactful manner Mother Pauline quieted the interested persons and brought the matter to a peaceful issue. In order to do this she made pecuniary concessions which would have been least expected from her; but in view of the priestly and religious dignity which was to be preserved, she interposed and put an end to the matter. All present could not fail to admire her noble, delicate sentiments, and the notary gave expression to his feelings of admiration.

Always generous in her almsdeeds, she secretly assisted poor students to the priesthood, for she knew that through the hands of priests graces flow over all the world, and she spared no efforts to remove, as far as possible, the exterior obstacles which hindered their entrance into the sanctuary. On her first trip to the United States she was met by a priest, who, recognizing her, said, "Are you not Fräulein von Mallinckrodt? You are my benefactress! You did so much for me when I was a student." After the foundation of the community, when she could no longer dispose of such alms, she arranged it so that twelve to fifteen students of limited means might daily take dinner in the convent, a custom which is still upheld in the General Mother-House.

In the interests of holy Church Mother Pauline made many a sacrifice by coming to the aid of poor parishes and schools. Although she herself was often in need of funds for the community, she managed to help support poor schools. "Don't worry," she said to a Sister who knew that the very small income would not be sufficient to provide for the most necessary expenses, "I will help you."

Mother Pauline was scrupulously exact in carrying out the precepts and wishes of the Church, and even if there were sufficient reasons to dispense her from the observance of a precept or rule, as fasting or reciting the Office, she nevertheless asked dispensation. She lived in the spirit of the Church. The Ecclesiastical Year influenced her life and all her devotional exercises, and she likewise wished the community to live in the Church and with the Church. She emphasized the feasts and seasons, and took occasion from them, by her example, word, and letter, to instil into the hearts of the Sisters a greater love for the interior life. In the last instruction which she gave to the Sisters just five days before her death, she said:

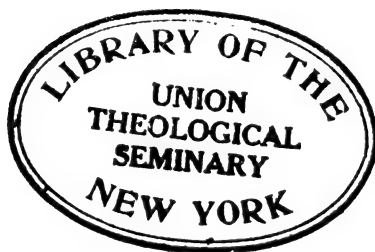
"What a good mother holy Church is! At the beginning of Lent, this season of solemn

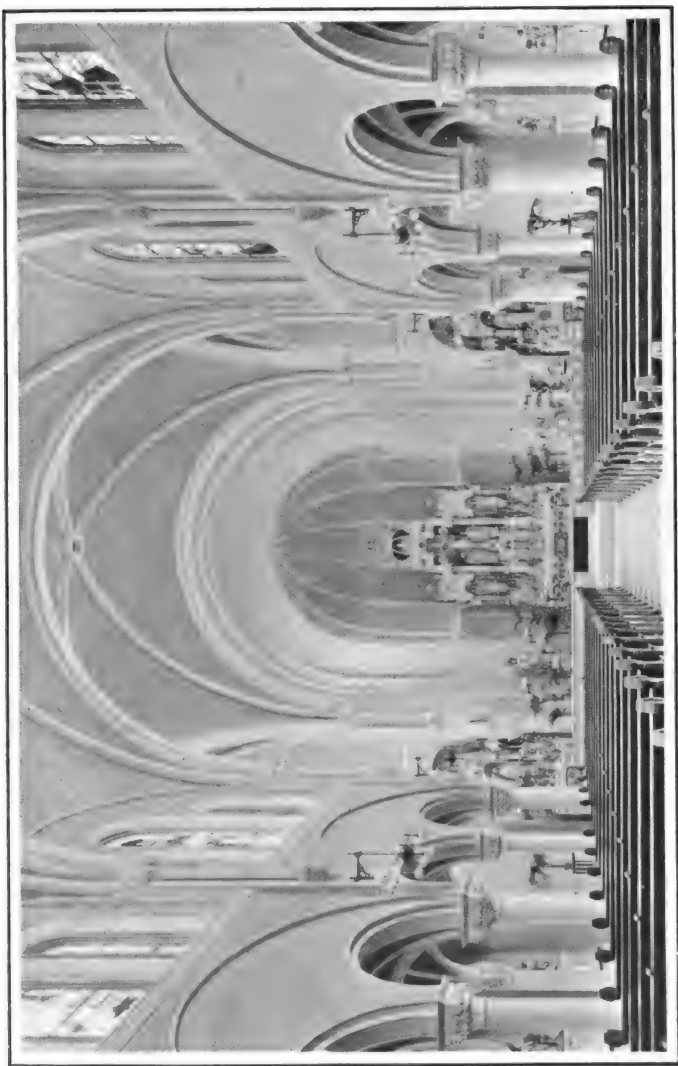
earnestness and penance, she bids us, 'Remember, that thou art dust, and unto dust thou shalt return,' to remind us that this earthly life is but a pilgrimage to the heavenly home. In Holy Week she celebrates the commemoration of Christ's ineffable love in the institution of the Most Blessed Sacrament, this divine nourishment on our pilgrimage; then she shows us how infinitely the Son of God suffered for us, and how He finally died on the cross in order to redeem us from our sins and reconcile us with His Heavenly Father. On Easter she rejoices at the Lord's resurrection, the pledge of our own future resurrection. Dear Sisters, let us penetrate into the spirit of holy Church, let us live with holy Church. Let us, therefore, rejoice with her at Christ's glorious resurrection, let us thank Him for it, and for everything He did for us."

When the Church rejoiced, Mother Pauline rejoiced with her; when the Church was blasphemed, maltreated, and persecuted in her head or any of her members, Mother Pauline was deeply afflicted, and suffered keenly. No sacrifice nor humiliation seemed too great in her eyes if she thought it might be the means of relief; but particularly by prayers for the Church, the Pope, bishops, and priests, made

obligatory by the Constitutions, she wished the community to manifest its love and affection for the divine institution of the Church.

May that zeal for "the Church of the living God, the pillar and ground of truth," which animated her, live on in the community which she founded and which has received from the Church, and, through the Church, from Christ, the sublime and sacred mission to teach the lambs of the fold! *Jan. 18, 1918. Rex*





CHAPEL OF THE MOTHER-HOUSE, GROSS POINT, WILMETTE, ILLINOIS



APPENDIX

At the present time, 1917, the Community possesses:

One General Mother-House in Paderborn, Westphalia, Germany

One Provincial Mother-House at Gross Point, Wilmette, Illinois

One Provincial Mother-House at San Bernardo, Chile.

I. EUROPE

The Community has 29 foundations in Europe. They are:

1. The General Mother-House, Novitiate, Normal School, and *Third Novitiate*; Paderborn, Westphalia

DIOCESE OF PADERBORN, WESTPHALIA

2. Paderborn, St. Joseph's Convent, a Dependency of the Mother-House
3. Paderborn, Provincial School for the Blind
4. Paderborn, St. Ann's Day Nursery
5. Paderborn, Household Department of Diocesan Ecclesiastical Seminary
6. Paderborn, Household Department of Diocesan Theological Seminary
7. Paderborn, Household Department of Diocesan Preparatory School
8. Wiedenbrück, St. Joseph's Convent, Home for the aged and infirm Sisters
9. Höxter, Orphan Asylum and High School for Girls

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|----------------|--|
| 10. Dortmund, | Lyceum, Academy, Normal and Training School for Teachers |
| 11. Soest, | St. Anthony's Academy for Girls |
| 12. Warburg, | Home for Destitute Children |
| 13. Warburg, | Household Department of Preparatory Seminary |
| 14. Brilon, | Household Department of Preparatory Seminary |
| 15. Attendorn, | Household Department of Preparatory Seminary |
| 16. Werl, | Household Department of Preparatory Seminary |
| 17. Magdeburg, | High School for Girls |

ARCHDIOCESE OF COLOGNE, RHINE PROVINCE

- | | |
|-------------------------|---|
| 18. C6logne, | Day Nursery, Sewing School, Working Girls' Club |
| 19. Anrath, | St. Lawrence' Hospital |
| 20. Siegburg, Wolsdorf, | Orphan Asylum |
| 21. Bonn, | St. Agnes' Institute |

ARCHDIOCESE OF FREIBURG, BADEN

- | | |
|------------------|---|
| 22. Sigmaringen, | St. Mary's Day Nursery, a Sewing School, and an Academy |
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DIOCESE OF CHUR, SWITZERLAND

- | | |
|--------------------------------|-------------------|
| 23. Gutenberg in Liechtensten, | Academy for Girls |
|--------------------------------|-------------------|

DIOCESE OF LEITMERITZ, BOHEMIA

- | | |
|---------------|--------------------------|
| 24. Tetschen, | Academy for Young Ladies |
|---------------|--------------------------|

DIOCESE OF PRAGUE, BOHEMIA

- | | |
|--------------|--------------------------------------|
| 25. Weltrus, | St. Mary's Academy and a Day Nursery |
|--------------|--------------------------------------|

26. Schlackenwerth, "Maria Treu" Academy and a Day Nursery

APOSTOLIC VICARIATE OF DENMARK

27. Kolding, St. Michael's Mission School
 28. Horsens, St. Joseph's Mission School
 29. Silkeborg, Mission School of Our Lady

II. NORTH AMERICAN PROVINCE

The foundations of the Sisterhood in this Province are 55 in number. They are the following:

1. "Maria Immaculata," the Provincial Mother-House, Novitiate, Normal Department, and *Third Novitiate*, at Gross Point, Wilmette, Illinois (Archdiocese of Chicago), transferred from Wilkes-Barre, Pa., Jan. 1916.

DIOCESE OF SCRANTON, PENNSYLVANIA

2. Wilkes-Barre, Mallinckrodt Convent
 St. Ann's Academy
 (A Boarding and Day School for Young Ladies)
 3. Wilkes-Barre, St. Nicholas' School
 4. Wilkes-Barre, St. Boniface' School
 5. Luzerne, Sacred Heart School
 6. Pittston, St. Mary's School
 7. Scranton, St. Mary's School
 8. Scranton, St. John the Baptist's School
 9. Williamsport, St. Boniface' School
 10. Bastress, St. Mary's School
 11. Hazleton, Holy Trinity School

DIOCESE OF HARRISBURG, PENNSYLVANIA

12. Harrisburg, St. Lawrence' School
 13. Danville, St. Hubert's School

14. Danville, Holy Family Convent
(This is the home for the infirm
and aged Sisters)

ARCHDIOCESE OF PHILADELPHIA, PENNSYLVANIA

15. Philadelphia, Mary Help of Christians' School
16. Philadelphia, St. Aloysius' School
17. West Philadel- St. Ignatius' School
phia,
18. Reading, St. Paul's School
19. East Mauch St. Joseph's School
Chunk,
20. Pottsville, St. John the Baptist's School

DIOCESE OF NEWARK, NEW JERSEY

21. Newark, St. Augustine's School
22. Elizabeth, St. Michael's School
23. Jersey City, St. Nicholas' School

ARCHDIOCESE OF NEW YORK, NEW YORK

24. New York, Immaculate Conception School
25. New York, St. Anthony's School
26. Poughkeepsie, St. Mary's School
27. Kingston, St. Peter's School

DIOCESE OF BROOKLYN, NEW YORK

28. Brooklyn, St. Benedict's School

DIOCESE OF ALBANY, NEW YORK

29. Albany, Holy Cross School

DIOCESE OF SYRACUSE, NEW YORK

30. Syracuse, St. Joseph's School
31. Rome, St. Mary's School

ARCHDIOCESE OF BALTIMORE, MARYLAND

32. Baltimore, Holy Cross School

ARCHDIOCESE OF CINCINNATI, OHIO

33. Piqua, St. Boniface' School

DIOCESE OF DETROIT, MICHIGAN

34. Detroit, St. Elizabeth's School
35. Detroit, St. John Evangelist's School
36. Westphalia, St. Mary's School

ARCHDIOCESE OF CHICAGO, ILLINOIS

37. Chicago, Josephinum Academy
(A Boarding and Day School for
Young Ladies)
St. Aloysius' School
38. Chicago, Holy Trinity School
39. Chicago, St. Theresa's School
40. Chicago, St. Raphael's School
41. Chicago, St. Gregory's School

ARCHDIOCESE OF ST. PAUL, MINNESOTA

42. New Ulm, Holy Trinity School
43. Chaska, Guardian Angel School
44. Minneapolis, St. Boniface' School
45. Minneapolis, St. Elizabeth's School
46. Waconia, St. Joseph's School

ARCHDIOCESE OF DUBUQUE, IOWA

47. Le Mars, St. Joseph's School
48. Sioux City, St. Boniface' School

ARCHDIOCESE OF ST. LOUIS, MISSOURI

49. St. Louis, St. Vincent's Orphanage
50. St. Louis, St. Augustine's School
51. St. Louis, St. Bernard's School
52. South St. Louis, St. Boniface' School

DIOCESE OF BELLEVILLE, ILLINOIS

53. East St. Louis, St. Henry's School

ARCHDIOCESE OF NEW ORLEANS, LOUISIANA

- 54. New Orleans, St. Henry's School
- 55. New Orleans, St. Francis of Assisi's School

III. SOUTH AMERICAN PROVINCE

The South American Province numbers 31 foundations:

- 1. Convento de la Inmaculada Concepcion,
the Provincial Mother-House, Novitiate, Normal Department, and *Third Novitiate*, at San Bernardo, Chile (Archdiocese of Santiago, Chile).

DIOCESE OF CONCEPCION, CHILE

- 2. Concepcion, Colegio de la Inmaculada Concepcion
(For Boarders)
- 3. Concepcion, Colegio de la Inmaculada Concepcion
(For Day Pupils)
- 4. Talcahuano, Colegio de la Inmaculada Concepcion
(For Boarders and Day Pupils)
- 5. Cauquenes, Colegio de la Inmaculada Concepcion
(For Boarders and Day Pupils)
- 6. Cauquenes, Hospital and Dispensary
- 7. Linares, Hospital and Dispensary
- 8. Angol, Hospital and Dispensary

ARCHDIOCESE OF SANTIAGO, CHILE

- 9. Santiago, Colegio de la Inmaculada Concepcion
(For Boarders)
- 10. Santiago, Casa de la Purisima
(Orphan Asylum)
- 11. Curico, Colegio de la Inmaculada Concepcion
(For Boarders and Day Pupils)
- 12. San Fernando, Colegio de la Inmaculada Concepcion
(For Boarders and Day Pupils)
and a Charity School
- 13. Rengo, Hospital

DIOCESE OF ANCUD, CHILE

14. Ancud, Colegio de la Inmaculada Concepcion
(For Boarders and Day Pupils)
and a Charity School
15. Ancud, Hospital and Dispensary
16. Ancud, Asilo
(Orphan Asylum)
17. Valdivia, Colegio de la Inmaculada Concepcion
(For Boarders and Day Pupils)
18. Valdivia, Hospital and Dispensary
19. Valdivia, Asilo de las Huerfanas
(Orphan Asylum)
20. Osorno, Colegio de la Inmaculada Concepcion
(For Boarders and Day Pupils)
21. Osorno, Hospital
22. Puerto Montt, Casa San José
(Colegio, Orphanage, Parochial
School)
23. Puerto Montt, Hospital and Dispensary
24. Puerto Varas, Colegio de la Inmaculada Concepcion
(For Boarders and Day Pupils)
and a Charity School
25. Puerto Varas, Hospital

DIOCESE OF LA SARENA, CHILE

26. Copiapo, Colegio de la Inmaculada Concepcion
(For Boarders and Day Pupils)
and a Charity School

DIOCESE OF MONTEVIDEO, URUGUAY

27. Montevideo, Colegio de la Inmaculada Concepcion
(Boarding and Day School)
Parochial School, and a Charity
School

28. Santa Lucia, Colegio de la Inmaculada Concepcion
(For Boarders and Day Pupils)
and a Charity School
29. Salto, Colegio de la Inmaculada Concepcion
(For Boarders and Day Pupils)
and a Charity School
30. Durazno, Colegio de la Inmaculada Concepcion
(For Boarders and Day Pupils)
and a Charity School

ARCHDIOCESE OF BUENOS AIRES, ARGENTINA

31. Buenos Aires, Colegio Mallinckrodt
(Day School)

